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THE BIRDS
OF
ARISTOPHANES.

THE GREEK TEXT

AS PERFORMED BY MEMBERS OF THE UNIVERSITY
AT THE THEATRE ROYAL, CAMBRIDGE,
NOVEMBER, 1883;

WITH THE ENGLISH VERSION OF
BENJAMIN HALL KENNEDY, D.D.

REGIUS PROFESSOR OF GREEK.

Cambridge :

PRINTED FOR THE COMMITTEE AT THE UNIVERSITY PRESS:

AND SOLD BY

MACMILLAN AND BOWES.

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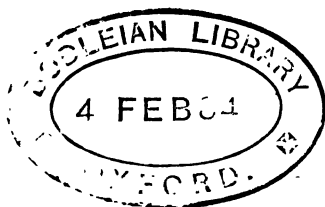
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PREFACE.

ENCOURAGED by the success which attended the performance of *The Ajax* of Sophocles last year, the Committee have determined to follow it up by the performance of another Greek play. This year they have ventured to substitute a comedy for a tragedy.

To understand fully the principle upon which this representation of *The Birds* of *Aristophanes* has been based, it must be borne in mind that the primary aim of the performance is academical. The main object is not to achieve a dramatic success, but to solve the important and interesting question, how far is it possible for an ancient Greek comedy, performed under favourable conditions, to appeal to the sympathies of a modern audience?

The second question to be decided by the Committee and the actors was, how to realise those conditions?

Here as in the performance of *The Ajax* in December 1882, a compromise has been attempted between the accurate reproduction of ancient theatrical customs and real life, on the one hand, and a due regard for the requirements of modern taste on the other.

The incidental music has been written by Dr Hubert Parry. Convinced that the attempt exactly to reproduce Greek music cannot succeed, and that, if it could, the result would not be intelligible or enjoyable to a modern audience, the composer set himself to express in a thoroughly modern way the ideas suggested to him by the words or the situations of the play. Once only has an ancient scale been introduced; at line 858 the unfortunate flute-player executes a modern tune in the Lydian mode, to which it is not at all suited.

We know from ancient vases representing scenes from *The Birds* of *Aristophanes* (see, for instance, *Journal of Hellenic Studies* for the year 1881, Vol. II. p. 309 and Pl. XIV.), that the dress of the Bird-chorus was purely conventional. In devising the dresses for the present occasion, Mr J. W. Clark has endeavoured, with the assistance of Professor Newton, to modify this conventionalised bird-dress, and to represent with some degree of ornithological accuracy both the structure of the wings in general and the form of the beak in the individual birds.

PREFACE.

v

The scenery has been painted by Mr John O'Connor.

Much of the local tone of the comedy and much of the spirit of the political allusions must be lost upon an audience separated by twenty-three centuries from those for whom the play was originally written ; on the other hand it is hoped that the fresh humour of the action and of the choral dances has a character which is not purely local or temporary.

Even if the result of this performance should be to shew that an audience of the present day cannot be satisfied by the exhibition of an ancient Greek Comedy, an interesting experiment will have been made and an interesting question will in some degree have received its answer.

C. W.

ARGUMENT.

THE scene is a rocky wilderness, on which enter two Athenians, with slaves and baggage. One of these is Peithetairos (Winfriend), an inventive genius, the other, Euelpides (Hopeful), a chattering jocular cit, with something in him of Sancho Panza, and a spice of Mark Tapley. Peithetairos carries a crow in his left hand, Euelpides a jackdaw or jay; prophetic birds which act as guides to the two travellers, who, sick of litigation, worry, and expense, are migrating from Athens in search of a less troublesome abode. Such a city they hope to find by the aid of the Hoopoe, formerly Tereus, allied by marriage to Pandion, a mythic king of Athens. With the help of their birds, they reach his residence, and obtain an interview. 'Of what country are you?' says the Hoopoe. 'Whence the gallant triremes,' replies Euelpides. 'Are you Heliasts?'—'No! Heliast-haters: we seek a snug city.'—'A greater than Athens?'—'No, but a more comfortable one.'—'You want an aristocracy.'—'Not at all: I abhor Aristokrates.'—'Well,' says the Hoopoe, 'I know such a city

on the Red Sea.'—'No sea-side place for us, where the Salaminian galley may come and arrest us. But we should like to hear about the bird-life, what sort of thing it is.'—'Pleasant enough.' (1—161.) And now Peithetairos, who has been wrapt in silent meditation, breaks in with the announcement of a plan for aggrandizing the Birds, by building a city between earth and heaven, which shall intercept the savour of sacrifices, and wear the gods to death with famine, compelling them to pay tribute, and surrender their dominion to the Birds. The Hoopoe, charmed with the idea, agrees to summon the Birds to a conference, in which Peithetairos shall expound his scheme. His nightingale-wife Prokne is called out of the brake, and the two sing their pibroch of summons to the Bird-tribe (162—262). It is answered first by the appearance of some peculiar birds, and then by the 24 who enter the orchestra and form the Chorus of the play (263—309). Horrified at the sight of men, their natural enemies, their first impulse is to destroy the two Athenians, who, armed with their cooking utensils, stand on the defensive. At last the Hoopoe succeeds in cooling their wrath; and they consent to hear the exposition of Peithetairos (310—461). He, by a series of comic instances, and by dint of a comic logic, proves to their satisfaction that Birds were the deities originally worshipped by mankind. 'And how are we to recover our lost dominion?' they ask in the eagerness of excited ambition. Peithetairos develops his plan of a new Bird-city; and removes one by one the difficulties suggested. His views are accepted with enthusiasm; and a vote of confidence is passed (462—637). The Hoopoe introduces the Nightingale to his guests, enters with them

into his dwelling, and does not again appear, the conduct of the Bird-nation being now left to Peithetairos. Here follows the Parabasis, which, after a cosmogony, shewing the Birds to be more ancient than the Gods, offers, in the epirrhema, impunity for crime as a temptation to settle in Birdland, and, in the antepirrhema, recounts various immoral advantages gained by the possession of wings (638—800). The two Athenians, changed into birds by eating a magic root, rejoin the Chorus, and, after mutual banter, adopt for the new city the title of Cloudecuckooborough (*Nephelokokkygia*). Euelpides is then despatched to overlook the builders, and does not reappear. Peithetairos fetches a priest to pray and perform sacrifice, while the Birds chant a Chorikon. The priest recites a litany, in which Birdnames are mingled in ridiculous confusion with those of the ancient deities. After which, because he had brought a lean goat for sacrifice, he is dismissed with contumely (801—903). Emigrants from the old world apply for admission to the new city; a begging poet, a cheating soothsayer, the geometer Meton, an official inspector, and a vendor of plebiscites or decrees. The poet gets a dole of clothing; the rest are packed off with insults and stripes (904—1057). The Chorus then sing a second imperfect Parabasis; in the epirrhema of which a reward is offered to any one who shall kill the atheist Diagoras of Melos, or any of the dead tyrants (1058—1117). Tidings come to Peithetairos of the completion of the new city, which is ludicrously described. Iris, the messenger of the gods, who had been despatched to require from men the usual sacrifices, is now intercepted by the Bird-scouts and brought before Peithetairos, who sends

her back to heaven with scoffs and threats (1118—1266). A herald from earth relates the enthusiasm which is inspired at Athens by the foundation of the Bird-city. Crowds, he says, are on their way to demand wings. Peithetairos, with his slaves, prepares a supply of these. The first candidate is a young man who wants to get rid of his father. Peithetairos dissuades him from this purpose, supplies him with wings, a spur and a crest, and sends him to fight his country's battles in Thrace. A professed Informer appears, who desires wings to fly to and from the islands in pursuit of his dishonest business. He is severely scourged and dismissed. (1269—1469). A Stasimon follows, shewing up the poltroon Kleonumos and the cloak-robber Orestes. Then enters Prometheus as a deserter from heaven, hidden under a sunshade or umbrella. He tells Peithetairos that the gods are reduced to starvation, and are sending an embassy to treat for peace. He advises that the only terms accepted be, that the sceptre shall be restored to the Birds, and Royalty, the all-powerful handmaid of Zeus, be given to Peithetairos in marriage. The scene now changes to the kitchen of Cloudecuckooborough. Then appear the three divine ambassadors, Poseidon the courtier, Herakles the glutton, and Tribballos the barbarian. Peithetairos, who is cooking a repast, of which the chief dish consists of birds put to death for insurrection against the democratic birds, gains the support of Herakles by the savour of dainties, and other tempting promises. Herakles wins over Tribballos, and, Poseidon being thus outvoted, the demands of Peithetairos are conceded. He proceeds to heaven with the three ambassadors to receive his bride. A messenger announces the

approach of the bridal pair. Peithetairos, who wields the thunderbolts of Zeus, descends with Royalty from a chariot, amidst the acclamations of the Birds. The nuptial procession is formed, and marches forth to the sound of exulting music.*

B. H. K.

* The translator desires to acknowledge his debt of gratitude to Mr F. J. H. Jenkinson, Fellow of Trinity College, for able cooperation in editing the Greek text.

CHARACTERS.

<i>Peithetairos</i>	.	.	.	Mr M. R. JAMES, King's College.
<i>Euelpides</i>	.	.	.	Mr H. A. NEWTON, Magdalene College.
<i>Hoopoe</i>	.	.	.	Mr F. R. PRYOR, Trinity College.
<i>Runner-Bird</i>	.	.	.	Mr G. J. MAQUAY, Trinity College.
<i>Nightingale</i>	.	.	.	Mr F. L. NORRIS, Trinity College.
<i>Priest</i>	.	.	.	Mr A. C. BENSON, King's College.
<i>Poet</i>	.	.	.	Mr J. D. OUVRY, Trinity Hall.
<i>Soothsayer</i>	.	.	.	Mr H. F. W. TATHAM, Trinity College.
<i>Meton</i>	.	.	.	Mr F. B. WINTHROP, Trinity College.
<i>Inspector</i>	.	.	.	Mr L. N. GUILLEMARD, Trinity College.
<i>Plebiscite Vendor</i>	.	.	.	Mr E. A. GARDNER, Caius College.
<i>First Messenger</i>	.	.	.	Mr J. D. OUVRY, Trinity Hall.
<i>Second Messenger</i>	.	.	.	Mr F. R. PRYOR, Trinity College.
<i>Iris</i>	.	.	.	Mr L. J. MAXSE, King's College.
<i>Herald</i>	.	.	.	Mr F. B. WINTHROP, Trinity College.
<i>Parricide</i>	.	.	.	Mr A. FLEEMING JENKIN, Trinity College.
<i>Informers</i>	.	.	.	Mr L. N. GUILLEMARD, Trinity College.
<i>Prometheus</i>	.	.	.	Mr H. J. C. CUST, Trinity College.
<i>Herakles</i>	.	.	.	Mr R. THRELFALL, Caius College.
<i>Poseidon</i>	.	.	.	Mr. R. W. WHITE-THOMSON, King's College.
<i>Triballos</i>	.	.	.	Mr H. F. W. TATHAM, Trinity College.
<i>Third Messenger</i>	.	.	.	Mr J. D. OUVRY, Trinity Hall.
<i>Basileia</i>	.	.	.	Mr E. A. GARDNER, Caius College.
<i>Leader of the Chorus</i>	.	.	.	Mr S. M. LEATHES, Trinity College.

CHORUS OF BIRDS.

BLANDFORD, W. H.	Trinity College.
BOYLE, W. H. D.	King's College.
COBB, J. B.	Emmanuel College.
DUNN, A. T. B.	Trinity College.
GOTT, C. R.	Jesus College.
HARRISON, A.	Christ's College.
KYNASTON, W. H.	St John's College.
LANCE, E. M.	Jesus College.
LANGHAM, F. G.	Trinity Hall.
MAQUAY, G. J.	Trinity College.
MUSGRAVE, C. T.	Trinity College.
SING, J. M.	Christ's College.
STABLES, W. H.	Trinity College.
SUMMERHAYES, H.	Emmanuel College.
THOMAS, P. A.	King's College.
WHITE-THOMSON, L. J.	King's College.
WILSON FOX, H.	Trinity College.
WILSON, H. F.	Trinity College.

The Parabasis will be spoken by Mr C. PLATTS, Trinity College, and the songs incidental to the part of the *Hoopoe* will be sung by Mr G. J. MAQUAY.

Conductor of the Music	Mr C. V. STANFORD.
Stage-manager	Mr CHARLES WALDSTEIN.

THE BIRDS OF ARISTOPHANES.



ACT I.

SCENE : *a wild tract, with bush and rock : a tree in the distance.*

Enter PEITHETAIROS and EUELPIDES with slaves. The former carries a crow, the latter a jay.

Eu.  TRAIGHT, where the tree stands out—is
that the track? *[To the jay.]*

Pei. Plague take you! mine again is
croaking back.

Eu. Still up and down, old sinner, must we pace?

'Twill kill us both, this vain way-weaving race.

Pei. That I, poor wretch, believing in a crow, 5
More than a thousand furlongs round should go!

Eu. That I, bad luck! believing in a jay,
Should knock my wretched toe-nails all away!

Pei. 'Tis past my knowledge where on earth we stand.

Eu. Could you from hence find out the fatherland? 10

Pei. That not e'en Exekestides could do.

Eu. Woe, woe!

Pei. That road, my friend, I leave to you.



ACT I.

SCENE: *a wild tract, with bush and rock: a tree in the distance.*

Enter PEITHETAİROS and EUELPIDES with slaves. The former carries a crow, the latter a jay.

ET.  ΡΘΗΝ κελεύεις, ἥ τὸ δένδρον φαίνεται;
[To the jay.

ΠΕΙ. διαρραγείης· ἥδε δ' αὖ κρώζει
παλιν.

ET. τί, ὦ πονήρ', ἄνω κάτω πλανύττομεν;
ἀπολούμεθ' ἄλλως τὴν ἰδὸν προφορουμένω.

ΠΕΙ. τὸ δ' ἐμὲ κορώνῃ πειθόμενον τὸν ἄθλιον 5
ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.

ET. τὸ δ' ἐμὲ κολοιῶ πειθόμενον τὸν δῦσμορον
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.

ΠΕΙ. ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι.

ET. ἐντευθενὶ τὴν πατρίδ' ἂν ἐξεύροις σύ που; 10

ΠΕΙ. οὐδ' ἂν μὰ Δι' ἐνγετεῦθεν Ἐξηκεστίδης.

ET. οἴμοι.

ΠΕΙ. σὺ μέν, ὦ τᾶν, τὴν ὁδὸν ταύτην ἴθι.

ACT I.

Eu. A scurvy trick he's played us, he o' the Birdmart,
 Philokrates the poulterer, in his craze :
 He said this pair would find for us the hoopoe ; 15
 And so he sold this brat of Tharraleides,
 This jay, for twopence, and yon crow for sixpence ;
 But all the creatures knew was—how to peck.
 Now what do you gape at? somewhere down the rocks 20
 Do you propose to push us? here's no road. [*To the jay.*

Pei. Nor here, I vow ; no vestige of a path.

Eu. Your crow says something, doesn't she, of the way?

Pei. Her croak is different from before, by Jove.

Eu. But, pray, what says she of the road? 25

Pei. 'I'll maul

And gnaw your fingers off,' she says : that's all.

Eu. Now isn't it monstrous hard that, when we want
 To go to the ravens, and are quite prepared,
 Yet after all we can't find out the way?
 Know, gentles, ye that come to hear our plot, 30
 We're stricken with a certain malady,
 The opposite of that which Sakas has :
 He, no true citizen, is struggling in ;
 While we, full-franchised both in tribe and clan,
 Citizens in the midst of citizens,
 With none to scare us, from our fatherland
 Flew out, as fast as both our feet could waft us ; 35

ΕΤ. ἡ δεινὰ νῶ δέδρακεν οὐκ τῶν ὀρνέων,
 ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,
 ὅς τῳδ' ἔφασκε νῶν φράσειν τὸν Τηρέα· 15
 ἀπέδοτο τὸν μὲν Θαρραλείδου τουτονὶ
 κολοιὸν ὀβολοῦ, τηνδεδὶ τριωβόλου·
 τῷ δ' οὐκ ἄρ' ἦστην οὐδὲν ἄλλο πλὴν δάκνειν.
 καὶ νῦν τί κέχνηας; ἔσθ' ὅποι κατὰ τῶν πετρῶν 20
 ἡμᾶς ἔτ' ἄξεις; οὐ γάρ ἐστ' ἐνταῦθά τις
 ὁδός. [To the jay.

ΠΕΙ. οὐδὲ μὰ Δί' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.

ΕΤ. τί δ'; ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι;

ΠΕΙ. οὐ ταῦτ' αἰσθάνεται μὰ Δία νῦν τε καὶ τότε.

ΕΤ. τί δὴ λέγει περὶ τῆς ὁδοῦ; 25

ΠΕΙ. τί δ' ἄλλο γ' ἡ
 βρύκουσ' ἀπέδεσθαι φησί μοι τοὺς δακτύλους;

ΕΤ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς δεομένους
 ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους
 ἔπειτα μὴ ἔξυρεῖν δύνασθαι τὴν ὁδόν;
 ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ, 30
 νόσον νοσοῦμεν τὴν ἐναντίαν Σάκκ·
 ὁ μὲν γὰρ οὐκ ὦν ἀστὸς ἐσβιάζεται,
 ἡμεῖς δὲ φυλῇ καὶ γένει τιμώμενοι,
 ἀστοὶ μετ' ἀστῶν, οὐ σοβοῦντος οὐδενός
 ἀνεπτόμεθ' ἐκ τῆς πατρίδος ἀμφοῖν τοῖν ποδοῖν, 35

ACT I.

Not moved by hatred of that city's self,
 As 'twere not in its nature great and happy,
 And free to all alike—to pay their fines in:
 No, faith! cicalas for a month or two
 Are chirping on the shoots: Athenians ever 40
 Are chirping on the suits their lifetime through.
 Such are the reasons why we gang this gait:
 With sacred corbel, pot and myrtle-sprays,
 We wander, seeking for a suitless spot,
 Where we may settle down and spend our lives. 45
 In short we're bound to Tereus' court, the hoopoe;
 From him we wish to learn, if such a city
 He e'er descried in any of his flights.

Pei. Holloa, Sir!

Eu. Well, what now?

Pei. The crow some time
 Makes upward signs to me. 50

Eu. Ay, and this jay
 Stares upward open-mouth'd as shewing me something.
 There must be birds, no question, hereabouts:
 But, if we make a noise, we soon shall know.

Pei. I'll tell you what to do: just give the rock
 A shin-stroke.

Eu. By all means; and you a head-stroke;
 A double knock will make a double noise. 55

Pei. Well, take a stone and strike.

αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν
τὸ μὴ οὐ μεγάλην εἶναι φύσει κευδαίμονα
καὶ πᾶσι κοινὴν ἐναποτίσαι χρήματα.

οἱ μὲν γὰρ οὖν τέττιγες ἓνα μῆν' ἢ δύο
ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰὲ 40
ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον.

διὰ ταῦτα τόνδε τὸν βᾶδον βαδίζομεν,
κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας
πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,
ὅπου καθιδρυνέντε διαγενοίμεθ' ἄν. 45

ὁ δὲ στόλος νῶν ἐστὶ παρὰ τὸν Τηρέα
τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένω,
εἴ που τοιαύτην εἶδε πόλιν ἣ' πέπτετο.

ΠΕΙ. οὗτος.

ΕΤ. τί ἔστιν;

ΠΕΙ. ἡ κορώνη μοι πάλαι

ἄνω τι φράζει. 50

ΕΤ. χῶ κολοῖος οὗτος!

ἄνω κέχηνεν ὥσπερ εἰ δεικνύς τί μοι,
κούκ' ἔσθ' ὅπως οὐκ ἔστιν ἐνταῦθ' ὄρνεα.
εἰσόμεθα δ' αὐτίκ', ἣν ποιήσωμεν ψόφον.

ΠΕΙ. ἀλλ' οἷσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.

ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ἔν' ἣ διπλάσιος ὁ ψόφος. 55

ΠΕΙ. σὺ δ' οὖν λίθῳ κόψον λαβών.

ACT I.

Eu.

I'll do your bidding.

Boy, boy!

Pci. What's that? you call the Hoopoe 'boy'?

Ought you not rather to cry 'Hoopopoy'?

Eu. Hoopopoy! whooping once, it seems, won't do.
Hoopopoy!

60

Enter RUNNER-BIRD from the bush.

Run. Who are these? Who calls my lord?

Eu. Apollo guard us! what a monstrous yawn!

Run. Me miserable! they're a brace of fowlers.

Eu. But pr'ythee say, what animal are you?

Run. I am a slave-bird.

70

Eu. Did some cock defeat you?

Run. Not so: but when my lord became a hoopoe,
He prayed that I too might become a bird;
So should he have a pursuivant and page.

Eu. One bird then needs another for a page?

Run. My master does, by reason, I suppose,
That he was formerly a man; and so,
When he would lunch upon Phalerian whitebait,
I run to fetch him whitebait, dish in hand.
Soup if he craves, ladle and pot are wanted:
I run for a ladle.

75

Eu. 'Tis the Runner-bird.

ET. πάνυ γ', εἰ δοκεῖ.

παῖ παῖ.

ΠΕΙ. τί λέγεις, οὗτος; τὸν ἔποπα παῖ καλεῖς;
οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἔποποι καλεῖν;

ET. ἔποποι. 60
ποιήσεις τοί με κόπτειν αὐθις αὐ.
ἔποποι.

Enter RUNNER-BIRD from the bush.

TPO. τίνες οὗτοι; τίς ὁ βοῶν τὸν δεσπότην;

ET. Ἀπολλὸν ἀποτρόπαιε, τοῦ χασμήματος.

TPO. οἴμοι τάλας, ὀρنيθοθήρα τουτωῖ.

ET. ἀτὰρ σὺ τί θηρίον ποτ' εἰ πρὸς τῶν θεῶν;

TPO. 70
ὄρνις ἔγωγε δοῦλος.

ET. ἡττήθης τινὸς
ἀλεκτρυόνος;

TPO. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης
ἔποψ' ἐγένετο, τότε γενέσθαι μ' ἠὔξατο
ὄρνιν, ἵν' ἀκόλουθον διάκονόν τ' ἔχῃ.

ET. δεῖται γὰρ ὄρνις καὶ διακόνου τινός;

TPO. 75
οὗτός γ' ἄτ' οἶμαι πρότερον ἄνθρωπός ποτ' ὦν·
ὅτε μὲν ἐρᾷ φαγεῖν ἀφύας φαληρικές,
τρέχω 'π' ἀφύας λαβὼν ἐγὼ τὸ τρύβλιον·
ἔττους δ' ἐπιθυμεῖ δεῖ τε τορύνης καὶ χύτρας,
τρέχω 'πὶ τορύνην.

ET. τροχίλος ὄρνις οὔτοσί.

ACT I.

I'll tell you, Runner, what to do: go call

80

Your master for us.

Run. Nay, but he's just gone

To take a nap after a hearty meal

Of myrtle-berries, with a gnat or two.

Eu. Well, wake him all the same.

Run. I'm very sure

He'll be displeas'd, but for your sakes I'll wake him.

[*Exit Runner-bird.*

Pei. Go and be hang'd, for frightening me to death. 85

Eu. Woe's me, unlucky wight! my jay too's gone
In terror.

Pei. O you biggest of big cowards,
Your fright it was allowed the jay to go.

Eu. Pray didn't you tumble down and loose the crow?

Pei. Not I, by Jove. 90

Eu. Where is she?

Pei. Flown away.

Eu. Oh, you didn't loose her, bravest of the brave.

The Hoopoe speaks from the bush.

Hoo. Open the greenwood, that I may come forth.

Enter HOOPOE.

Eu. Great Herakles! what animal is here?

οἶσθ' οὖν ὁ δρᾶσον, ὦ τροχίλε; τὸν δεσπότην 80
ἡμῖν κάλεσον.

ΤΡΟ. ἄλλ' ἀρτίως νῆ τὸν Δία
εὔδει καταφαγὼν μύρτα καὶ σέρφους τινάς.

ΕΤ. ὅμως ἐπέγειρον αὐτόν.

ΤΡΟ. οἶδα μὲν σαφῶς
ὅτι ἀχθέσεται, σφῶν δ' αὐτὸν οὔνεκ' ἐπεγερωῶ.

[Exit Runner-bird.]

ΠΕΙ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει. 85

ΕΤ. οἴμοι κακοδαίμων, χῶ κολοῖός μοῖχεται
ὑπὸ τοῦ δέους.

ΠΕΙ. ὦ δειλότατον σὺ θηρίον,
δείσας ἀφήκας τὸν κολοῖόν;

ΕΤ. εἰπέ μοι,
σὺ δὲ τὴν κορώνην οὐκ ἀφήκας καταπεσών;

ΠΕΙ. μὰ Δί' οὐκ ἔγωγε. 90

ΕΤ. ποῦ γάρ ἐστ';

ΠΕΙ. ἀπέπτετο.

ΕΤ. οὐκ ἄρ' ἀφήκας, ὠγάθ', ὥς ἀνδρείος εἶ.

The Hoopoe speaks from the bush.

ΕΠ. ἀνοίγε τὴν ὕλην, ἵν' ἐξέλθω ποτέ.

Enter HOOPOE.

ΕΤ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ τὸ θηρίον;

ACT I.

What plumage this? what triple-crested fashion?

Hoo. Who are they that come to seek me? 95

Eu. The twelve gods—

Seem to have smash'd you.

Hoo. Strangers, do you flout me,

Because you see this plumage? I was once

A man.

Eu. We do not laugh at you.

Hoo. What then?

Eu. That beak of yours looks to us laughable.

Hoo. Of course: such insult in his tragedies 100

Does Sophokles inflict on me, the Tereus.

Eu. You're Tereus, are you? bird or peacock, which?

Hoo. A bird am I.

Eu. Where are your feathers, then?

Hoo. They've fallen off.

Eu. Was that from some disease?

Hoo. No: in the winter all birds moult their feathers, 105

And then again we fledge another set.

But tell me what you twain are.

Eu. Mortals we.

Hoo. Your native country?

Eu. Whence the gallant triremes.

Hoo. Heliasts, are you?

- τίς ἡ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;
 ΕΠ. τίνες εἰσὶ μ' οἱ ζητοῦντες; 95
 ΕΥ. οἱ δώδεκα θεοὶ
 εἷξασιν ἐπιτρίψαί σε.
 ΕΠ. μῶν με σκώπτετον
 ὁρῶντε τὴν πτέρωσιν; ἡ γάρ, ὦ ξένω,
 ἄνθρωπος.
 ΕΥ. οὐ σοῦ καταγελῶμεν.
 ΕΠ. ἀλλὰ τοῦ;
 ΕΥ. τὸ ῥάμφος ἡμῖν σου γέλοιον φαίνεται.
 ΕΠ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται 100
 ἐν ταῖς τραγωδίαισιν ἐμὲ τὸν Τηρέα.
 ΕΥ. Τηρεὺς γὰρ εἰ σύ; πότερον ὄρνις ἢ ταῶς;
 ΕΠ. ὄρνις ἔγωγε.
 ΕΥ. κᾶτα ποῦ σοι τὰ πτερά;
 ΕΠ. ἐξερρύνηκε.
 ΕΥ. πότερον ὑπὸ νόσου τινός;
 ΕΠ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα 105
 πτερορρυνεῖ, κᾶτ' αὐθις ἔτερα φύομεν.
 ἀλλ' εἵπατόν μοι σφὼ τίν' ἐστόν;
 ΕΥ. νώ; βροτώ.
 ΕΠ. ποδαπὸ τὸ γένος δ';
 ΕΥ. ὅθεν αἱ τριήρεις αἱ καλαί.
 ΕΠ. μῶν ἡλιαστά;

ACT I.

Eu. No, the other sort,

Heliast-haters.

110

Hoo. Is that seed sown there?

Eu. A sprinkling you may gather off the field.

Hoo. But, pray, what object come you here in quest of?

Eu. An interview with you.

Hoo. Upon what business?

Eu. Seeing that, first, you once were man, like us,
Once money owed to creditors, like us, 115
Once gladly shirk'd repaying it, like us;
Next, changing to the nature of the birds,
You flew about o'er land and sea, and all
The feelings both of man and bird are yours,
Therefore we're hither come as suppliants to you, 120
To see if you can shew us some snug city,
Soft as a blanket to lie down and snooze in.

Hoo. A greater city seek you than the Kranaan?

Eu. Not greater, no; but nicer for ourselves.

Hoo. You seek an aristocracy, that's clear. 125

Eu. Not I: and Skellias' youngster makes me sick.

Hoo. What kind of city would you choose to dwell in?

Eu. One where my greatest troubles should be these:

- ΕΤ. *μᾶλλον θατέρου τρόπου,*
ἀπηλυστά. 110
- ΕΠ. *σπείρεται γὰρ τοῦτ' ἐκεῖ*
τὸ σπέρμ' ;
- ΕΤ. *ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.*
- ΕΠ. *πράγους δὲ δὴ τοῦ δεομένῳ δεῦρ' ἤλθέτην ;*
- ΕΤ. *σοὶ ξυγγενέσθαι βουλομένῳ.*
- ΕΠ. *τίνος πέρι ;*
- ΕΤ. *ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος ὥσπερ νῶ ποτέ,*
κἀργύριον ὠφείλησας ὥσπερ νῶ ποτέ, 115
κρὺκ ἀποδιδούς ἔχαιρες ὥσπερ νῶ ποτέ·
εἰτ' αὖθις ὀρνίθων μεταλλάξας φύσιν
καὶ γῆν ἐπέπτου καὶ θάλατταν ἐν κύκλῳ,
καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς·
ταῦτ' οὖν ἰκέτα νῶ πρὸς σὲ δεῦρ' ἀφίγμεθα, 120
εἴ τινα πόλιν φράσειας ἡμῖν εὖερον
ὥσπερ σίσυραν ἐγκατακλινῆναι μαλθακὴν.
- ΕΠ. *ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν ;*
- ΕΤ. *μείζω μὲν οὐδέν, προσφορωτέραν δὲ νῶν.*
- ΕΠ. *ἀριστοκρατεῖσθαι δῆλος εἰ ζητῶν.* 125
- ΕΤ. *ἐγώ ;*
ἥκιστα· καὶ τὸν Σκελλίου βδελύττομαι.
- ΕΠ. *ποῖαν τιν' οὖν ἥδιστ' ἂν οἰκοίτην πόλιν ;*
- ΕΤ. *ὅπου τὰ μέγιστα πράγματ' εἴη μοι ταδί·*

ACT I.

Some friend should seek my door at morning tide,
 And say, 'By Zeus Olympius I beseech, 130
 You and your children take an early bath,
 And visit me: I give a wedding breakfast;
 Don't think of saying no, or, if you do,
 Never approach me, when my fortunes ebb.'

Hoo. Poor fellow, what afflictions you're in love with! 135
 Well, there's a city such as you describe,
 Favoured of fortune, on the Red-sea coast. 145

Eu. Ah! name it not: no seaside place for us,
 Where sudden, some fine morning, will pop up,
 Carrying a summoner, the Salaminia.
 But what's the style of living with the birds? 155
 You know it well, no doubt.

Hoo. Not disagreeable
 For daily wear and tear: to take an instance,
 You have to live without a purse.

Eu. Good riddance
 Of one of life's most palpable corruptions!

Hoo. We feed in gardens on white sesame-grains,
 On myrtle-berries, poppy-seed, and water-mint. 160

Eu. Then 'tis a life of bridegrooms that you lead.

Pei. Huzza! huzza!

I spy a great design, I really do,
 Within the scope of birds to frame, and power
 To work it out, if you will only take
 My counsel.

Hoo. Take what counsel?

- ἐπὶ τὴν θύραν μου πρὸς τις ἐλθὼν τῶν φίλων
λέγοι ταδί· πρὸς τοῦ Διὸς τοῦλυμπίου 130
ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδιά
λουσάμενα πρὸς· μέλλω γὰρ ἔστιαν γάμους·
καὶ μηδαμῶς ἄλλως ποιήσης· εἰ δὲ μή,
μή μοί ποτ' ἔλθης, ὅταν ἐγὼ πράττω κακῶς.
- ΕΠ. ὦ δειλακρίων σὺ τῶν κακῶν οἴων ἐράς. 135
ἀτὰρ ἔστι γ' ὅποیان λέγετον εὐδαίμων πόλις
παρὰ τὴν ἐρυθρὰν θάλατταν. 145
- ΕΤ. οἷμοι μηδαμῶς
ἡμῖν γε παρὰ θάλατταν, ἵν' ἀνακύψεται
κλητῆρ' ἄγουσ' ἔωθεν ἡ σαλαμινία.
οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος; 155
σὺ γὰρ οἴσθ' ἀκριβῶς.
- ΕΠ. οὐκ ἄχαρις ἐς τὴν τριβὴν·
οὐδ' πρῶτα μὲν δεῖ ζῆν ἄνευ βαλλαντίου.
- ΕΤ. πολλήν γ' ἀφεῖλες τοῦ βίου κιβδηλίαν.
- ΕΠ. νεμόμεθα δ' ἐν κήποις τὰ λευκὰ σήσαμα
καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια. 160
- ΕΤ. ὑμεῖς μὲν ἄρα ζῆτε νυμφίων βίον.
- ΠΕΙ. φεῦ φεῦ·
ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει,
καὶ δύναμιν ἧ γένοιτ' ἄν, εἰ πίθοισθέ μοι.
- ΕΠ. τί σοι πιθώμεθ' ;

ACT I.

Pei. What? why first
Cease flying all about with open bills. 165

Hoo. What must we do, then?

Pei. Found a single city.

Hoo. What sort of city could we found, we birds?

Pei. So, so? you speaker of the silliest speech,
Look down. 175

Hoo. I'm looking.

Pei. Now look up.

Hoo. I do.

Pei. Now turn your neck about.

Hoo. A pretty gain
'Twill be, forsooth, if I'm to wring my neck.

Pei. Did you see something?

Hoo. Yes; the clouds and sky.

Pei. These constitute, I think, the site of birds.
But, settled once, and fortified by you,
Instead of 'site' they shall be term'd 'a city.'
So will ye rule o'er men as over locusts, 185
And wear the gods to death with Melian famine.

Hoo. How so?

Pei. The air's midway, methinks, from earth :
And just as, if we want to visit Delphi,
We ask Boeotians for a passage through,

ΠΕΙ. ὅ τι πίθησθε; πρῶτα μὲν
μὴ περιπέτεσθε πανταχῇ κεχηνότες. 165

ΕΠ. τί οὖν ποιῶμεν;

ΠΕΙ. οἰκίσατε μίαν πόλιν.

ΕΠ. ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;

ΠΕΙ. ἀληθες; ὦ σκαιότατον εἰρηκῶς ἔπος,
βλέψον κάτω. 175

ΕΠ. καὶ δὴ βλέπω.

ΠΕΙ. βλέπε νῦν ἄνω.

ΕΠ. βλέπω.

ΠΕΙ. περίαγε τὸν τράχηλον.

ΕΠ. νῆ Δία
ἀπολαύσομαί τοῦδ', εἰ διαστραφήσομαι.

ΠΕΙ. εἰδές τι;

ΕΠ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.

ΠΕΙ. οὐχ οὗτος οὖν δήπου 'στὶν ὄρνιθων πόλος;
ἦν δ' οἰκίσητε τοῦτο καὶ φράξηθ' ἅπαξ,
ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.
ὥστ' ἄρξετ' ἀνθρώπων μὲν ὥσπερ παρνώπων, 185
τοὺς δ' αὖ θεοὺς ἀπολεῖτε λιμῷ μηλίῳ.

ΕΠ. πῶς;

ΠΕΙ. ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς.
εἰθ' ὥσπερ ἡμεῖς, ἦν ἰέναι βουλόμεθα
Πυθῶδε, Βοιωτοὺς δίοδον αἰτούμεθα,

ACT I.

Even so, whene'er men sacrifice to gods, 190
Unless the gods agree to pay you tribute,
You'll not let savoury meat-steams pass your way.

Hoo. Bravo! bravo!

By earth, by snares, by gins, by nets, I never—
No, never did I hear a prettier notion : 195
So with your help the city will I found,
Consent being given by the other birds.

Pei. Who will expound the matter to them?

Hoo. You shall :

For, though they were a barbarous race before,
I taught them language, living with them long. 200

Pei. How then can you convoke them?

Hoo. Easily.

I'll enter here at once into the bush,
And after I've aroused my nightingale,
We'll call them. If they do but hear our voice,
They'll run full speed. 205

Pei. Then stay not, dearest bird,
But, I beseech you, go into the bush
This instant, and arouse the nightingale.

[*The Hoopoe enters the bush and chants.*]

Hoo. Cease, my mate, from slumber now ;
Let the sacred hymn-notes flow, 210

οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς, 190
 ἦν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί,
 τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.

ΕΠ. ἰοῦ ἰοῦ·

μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
 μὴ ᾗ γὰρ νόημα κομψότερον ἤκουσά πω· 195
 ὥστ' ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν,
 εἰ ξυνδοκίῃ τοῖσιν ἄλλοις ὀρνέοις.

ΠΕΙ. τίς ἂν οὖν τὸ πρᾶγμ' αὐτοῖς διηγῆσαιο;

ΕΠ. σύ.

ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ
 ἐδίδαξα τὴν φωνήν, ξυνὼν πολλὸν χρόνον. 200

ΠΕΙ. πῶς δῆτ' ἂν αὐτοὺς ξυγκαλέσεις;

ΕΠ. ῥαδίως.

δευρὶ γὰρ ἐσβὰς αὐτίκα μάλ' ἐς τὴν λόχμην,
 ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα,
 καλοῦμεν αὐτούς· οἳ δὲ νῶν τοῦ φθέγματος
 ἐάνπερ ἐπακούσωσι θεύσονται δρόμῳ. 205

ΠΕΙ. ὦ φίλτατ' ὀρνίθων σύ, μὴ νυν ἔσταθι·

ἄλλ', ἀντιβολῶ σ', ἅγ' ὡς τάχιστ' ἐς τὴν λόχμην
 ἔσβαινε κἀνέγειρε τὴν ἀηδόνα.

[The Hoopoe enters the bush and chants.

ΕΠ. ἄγε, σύννομέ μοι, παῦσαι μὲν ὕπνου,

λῦσον δὲ νόμους ἱερῶν ὕμνων, 210

ACT I.

*Wailing with thy voice divine
 Long-wept Itys, mine and thine.
 So, when thy brown beak is thrilling
 With that holy music-trilling,
 Through the woodbine's leafy bound
 Swells the pure melodious sound
 To the throne of Zeus: and there
 Phoebus of the golden hair,
 Hearing, to thine elegies
 With the awaken'd chords replies
 Of his ivory-claspèd lyre,
 Stirring all the Olympian quire;
 Till from each immortal tongue
 Of that blessèd heavenly throng
 Peals the full harmonious song.*

215

220

[*Music is played, imitating the notes of the nightingale.*

Eu. O royal Zeus! that bird's voice! what a flood
 Of honey did it stream o'er all the wood!

Pei. Holloa, Sir!

Eu. Well, what now?

Pei. Be silent.

Eu. Why?

225

Pei. The Hoopoe frames another melody.

Hoo. *Epopopopopopopopopopopopoi!*

Holloa! holloa! what ho! what ho!

Hither haste, my plume-partakers;

Come many, come any

That pasture on the farmer's well-sown acres,

230

οὓς διὰ θείου στόματος θρηνεῖς
 τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἴτυν·
 ἐλελιζομένης δ' ἱεροῖς μέλεσιν
 γένυος ξουθῆς
 καθαρὰ χωρεῖ διὰ φυλλοκόμου
 σμίλακος ἥχῳ πρὸς Διὸς ἔδρας,
 ἦν' ὁ χρυσοκόμας Φοῖβος ἀκούων
 τοῖς σοῖς ἐλέγοις ἀντιψάλλον
 ἐλεφαντόδετον φόρμυγγα θεῶν
 ἴστησι χορούς· διὰ δ' ἀθανάτων
 στομάτων χωρεῖ ξύμφωνος ὁμοῦ
 θέλα μακάρων ὀλολυγῇ.

215

220

[*Music is played, imitating the notes of the nightingale.*]

ΕΥ. ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τοῦρνιαθίου·
 οἶον κατεμελίτωσε τὴν λόγχην ὅλην.

ΠΕΙ. οὐτος.

ΕΥ. τί ἔστιν;

ΠΕΙ. οὐ σιωπήσει;

ΕΥ. τί δαί;

225

ΠΕΙ. οὔποψ μελωδεῖν αὐ παρασκευάζεται.

ΕΠ. ἐποποποποποποποποποποποι,
 ἰῶ ἰῶ ἰτῶ ἰτῶ ἰτῶ ἰτῶ,
 ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων·
 ὕσοι τ' εὐσπόρους ἀγροίκων γύας

230

ACT I.

*Tribes countless that on barley feed,
And clans that gather out the seed;
Come, alert upon the wing,
Dulcet music uttering :*

*Ye that o'er the furrowed sod
Twitter upon every clod,
Making all the air rejoice*

235

*With your soft and slender voice :
Tio, tio, tio, tio, tio, tio, tio, tio.*

*Ye that feast on garden fruits,
Nestling 'midst the ivy shoots :
Ye that all the mountains throng,
Olive-croppers, arbut-loppers,
Haste and fly to greet my song.*

240

Trioto, trioto, totobrix !

*Ye that o'er the marshy flats
Swallow down the shrill-mouthed gnats ;
Ye that haunt the deep-dew'd ground
Marathon's sweet meads around,
Ouzel, and thou of the speckled wing,
Hazelhen, hazelhen, speed while I sing.*

245

*Come many, come any
With the halcyon brood that sweep
Surges of the watery deep,
Come and list to novel words,
Which to hear, from far and near
We gather all the tribes of neck-extending birds.
Here is arrived a sharp old man
Of revolutionary mind,
To revolutionary deeds inclined :*

250

255

νέμεσθε, φύλα μυρία κριθοτράγων
 σπερμολόγων τε γένη
 ταχὺ πετόμενα, μαλθακὴν ἰέντα γῆρυν·
 ὅσα τ' ἐν ἄλοκι θαμὰ

βῶλον ἀμφιτιτυβίζεθ' ὥδε λεπτὸν 235

ἀδομένα φωνᾷ·

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ.

ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ

κλάδεσι νομὸν ἔχει,

τά τε κατ' ὄρεα τά τε κοτινοτράγα τά τε κομαροφάγα,

ἀνύσατε πετόμενα πρὸς ἐμὴν αἰοιδάν· 241

τριωτὸ τριωτὸ τοτοβρίξ·

οἳ θ' ἐλείας παρ' αὐλῶνας ὀξυστόμους

ἐμπίδας κάπτεθ', ὅσα τ' εὐδρόσους γῆς τόπους 245

ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος, ὄρ-

νις πτέρων ποικίλος τ' ἀτταγᾶς ἀτταγᾶς.

ὦν τ' ἐπὶ πόντιον οἶδμα θαλάσσης 250

φύλα μετ' ἀλκύνεσσι ποτῆται,

δεῦρ' ἵτε πευσόμενοι τὰ νεώτερα,

πάντα γὰρ ἐνθάδε φύλ' ἀθροίζομεν

οἰωνῶν ταναοδείρων.

ἥκει γάρ τις δριμύς πρέσβυς 255

καινὸς γνῶμην

καινῶν ἔργων τ' ἐγχειρητής.

ACT I.

Come all, and listen to his plan.

Hither, hither, hither, hither,

Torotorotorotorotix,

260

Kikkaban kikkaban,

Torotorotorotorolililix.

Pei. See you some bird?

Eu.

By Apollo, no, not I:

Yet all agape I'm gazing on the sky.

Pei. So then the Hoopoe went into the wood,

265

And mocked the curlew's screaming for no good.

Bird (entering). Torotix torotix.

Pei. Nay, my friend; this very moment here's a bird
approaching close.

Eu. Ay, by Jove! what bird, I wonder? 'Tis a peacock,
I suppose.

Pei. Our obliging friend will tell us. What's this bird, Sir?
kindly say.

270

Hoo. 'Tis not one of those accustomed sorts you're seeing
every day,

But a lake-bird.

Eu. O the beauty! What a brilliant tint of flame!

Hoo. And a very proper colour, for 'flamingo' is its name.

Eu. Holloa, you Sir!

Pei.

What d'ye bawl at?

Eu.

Here's another coming now.

Pei. Yes, another bird, and 'holding an uncommon site,'
I vow.

[*A second bird enters.* 275

Pray, Sir, what is that absurd delicate-treading muse-seer bird?

Hoo. Medus is its native title.

ἀλλ' ἵτ' ἐς λόγους ἅπαντα,

δεῦρο δεῦρο δεῦρο δεῦρο.

τοροτοροτοροτοροτιξ.

260

κικκαβαῦ κικκαβαῦ.

τοροτοροτοροτορολιλιλίξ.

ΠΕΙ. ὀρᾶς τιν' ὄρνιν;

ΕΤ. μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὐ·

καίτοι κέχηνά γ' ἐς τὸν οὐρανὸν βλέπων.

ΠΕΙ. ἄλλως ἄρ' οὐποψ, ὡς ἔοικ', ἐς τὴν λόχμην

265

ἐμβὰς ἐπῶξε χαραδριὸν μιμούμενος.

ΟΡΝΙΣ τοροτιξ τοροτιξ. [*Entering.*]

ΠΕΙ. ὦγάθ', ἀλλ' οὖν οὕτοσὶ καὶ δὴ τις ὄρνις ἔρχεται.

ΕΤ. νῆ Δί' ὄρνις δῆτα. τίς ποτ' ἐστίν; οὐ δήπου ταῶς;

ΠΕΙ. οὗτος αὐτὸς νῶν φράσει· τίς ἐστίν ὄρνις οὕτοσί; 270

ΕΠ. οὗτος οὐ τῶν ἡθάδων τῶνδ' ὦν ὀρᾶθ' ὑμεῖς αἰί,

ἀλλὰ λιμναῖος.

ΕΤ. βαβαὶ καλὸς γε καὶ φοινικιοῦς.

ΕΠ. εἰκότως γε· καὶ γὰρ ὄνομ' αὐτῷ ὅστι φοινικόπτερος.

ΕΤ. οὗτος, ὦ σέ τοι.

ΠΕΙ. τί βωστρεῖς;

ΕΤ. ἕτερος ὄρνις οὕτοσί.

ΠΕΙ. νῆ Δί' ἕτερος δῆτα χούτος ἐξεδρον χώραν ἔχων. 275

[*A second bird enters.*]

τίς ποτ' ἐσθ' ὁ μουσόμαντις ἄτοπος ὄρνις ἀβροβάτης;

ΕΠ. ὄνομα τούτῳ Μῆδός ἐστι.

ACT I.

Eu. Medus? Herakles the king!
Flying in without a camel! Could a Mede do such a thing?

Enter the CHORUS of Birds.

Pei. O Poseidon! what a plaguy lot of birds are gather'd
here!

Don't you see?

285

Eu. O king Apollo, what a cloud! O dear! O dear!
For their flying now no more can we see the entrance-door.

Hoo. Here's an owl. [*Introducing the Coryphaeus.*

Pei. What's this you tell me? Who to
Athens brought an owl?

Hoo. Pye and turtle, lark and pigeon, goatsucker and
guinea-fowl,

Hawk and falcon, cushat, cuckoo, redshank, redpole, come in
view,

Gannet, kestrel, diver, osprey, flycatcher, and woodchat too.

Eu. Merrily, merrily come the birds, merrily come the
blackbirds all:

305

What a twittering! what a fluttering! what variety of squall!
Don't they threaten us? I fear so: sure with yawning beaks
they blink,

And on you and me are staring.

Pei. You are right, I really think.

Cho. Wh--- wh--- wh--- wh--- where is he summon'd me?
in what region feedeth he?

310

Hoo. Here am I long time expecting: from my friends I
never flee.

Cho. T--- t--- t--- t--- tell me, pray, what to-day friendly
word have you to say?

315

Hoo. One that's safe and just and pleasant and of public
use, you'll find:

ΕΤ. Μῆδος; ὤναξ Ἡράκλεις.
εἶτα πῶς ἄνευ καμήλου Μῆδος ὦν εἰσέπτετο;

Enter the CHORUS of Birds.

ΠΕΙ. ὦ Πίσειδον, οὐχ ὀρᾶς ὅσον συνείλεται κακὸν
ὀρνέων; 295

ΕΤ. ὤναξ Ἀπολλον, τοῦ νέφους. ἰοὺ ἰοῦ,
οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.

ΕΠ. αὐτῇ γε γλαυξ. [*Introducing the Coryphaeus.*

ΠΕΙ. τί φῆς; τίς γλαυκ' Ἀθήναξ ἤγαγεν;

ΕΠ. κίττα, τρυγῶν, κορυδός, ἐλεᾶς, ὑποθυμῖς, περιστερὰ,
νέρτος, ἰέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλήπυρις,
πορφυρίς, κερχυνής, κολυμβίς, ἀμπελίς, φήνη, δρύνοςφ.

ΕΤ. ἰοὺ ἰοὺ τῶν ὀρνέων, ἰοὺ ἰοὺ τῶν κοψίχων· 305
οἷα πιππίζουσι καὶ τρέχουσι διακεκραγότες.
ἄρ' ἀπειλοῦσιν γε νῶν; οἶμαι, κεχῆνασίν γέ τοι
καὶ βλέπουσιν ἐς σέ καμέ.

ΠΕΙ. τοῦτο μὲν κάμοι δοκεῖ.

ΧΟ. ποποποποποποποποῦ μ' ἄρ' ὃς ἐκάλεσε; τίνα τόπον
ἄρα νέμεται; 310

ΕΠ. οὔτοσί πάλαι πάρεμι κοῦκ ἀποστατῶ φίλων.

ΧΟ. τιτιτιτιτιτιτιτίνα λόγον ἄρα ποτὲ πρὸς ἐμέ φίλων
ἔχων; 315

ΕΠ. κοινὸν ἀσφαλῇ δίκαιον ἡδὺν ὠφελήσιμον.

ACT I.

Here are two men come to see me, schemers both, of subtle mind,

Cho. Where? which way? what do you say?

Hoo. Two old men are come, I answer, hither from the
Isle of Man: 320

And they bring a business with them, solid, of enormous span.

Cho. O you worst of all offenders since I first began to feed,

What do you tell me?

Hoo. Don't be frighten'd.

Cho. What is this unfriendly deed?

Hoo. I've receiv'd two men, enamoured of a social league with you.

Cho. So you've really gone and done it? 325

Hoo. Ay, and very gladly too.

Cho. And are they now somewhere near us?

Hoo. Yes, if I am near to you.

Cho. *Alas, alas! betrayed are we,*

Treated with impiety:

He who was our friend, who feeds

Near us in our common meads, 330

All our ancient rules forsaking,

All the oaths of birds is breaking;

Lures me to a treacherous place,

Sells me to an impious race,

Which was ever unto me

Bred in mortal enmity,

Since it first began to be. 335

But we shall proceed to reckon with the bird another day;

For these two old men, I'd have them now the penal forfeit pay,

ἄνδρε γὰρ λεπτῶ σοφιστὰ δεῦρ' ἀφίχθον ὡς ἐμέ.

ΧΟ. ποῦ; πᾶ; πῶς φῆς;

ΕΠ. φήμ' ἀπ' ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτα δύο· 320
ἦκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου.

ΧΟ. ὦ μέγιστον ἐξαμαρτῶν ἐξ ὅτου τράφην ἐγώ,
πῶς λέγεις;

ΕΠ. μήπω φοβηθῆς τὸν λόγον.

ΧΟ. τί μ' εἰργάσω;

ΕΠ. ἄνδρ' ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας.

ΧΟ. καὶ δέδρακας τοῦτο τοῦργον; 325

ΕΠ. καὶ δεδρακώς γ' ἤδομαι.

ΧΟ. κάστων ἤδη που παρ' ἡμῖν;

ΕΠ. εἰ παρ' ὑμῖν εἴμ' ἐγώ.

ΧΟ. ἔα ἔα,

προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν·

ὃς γὰρ φίλος ἦν ὁμότροφά θ' ἡμῖν

ἐνέμετο πεδία παρ' ἡμῖν, 330

παρέβη μὲν θεσμούς ἀρχαίους,

παρέβη δ' ὄρκους ὀρνίθων·

ἐς δὲ δόλον ἐκάλεσε, παρέβαλέ τ' ἐμὲ παρὰ

γένος ἀνόσιον, ὕπερ ἐξότ' ἐγένετ' ἐπ' ἐμοὶ

πολέμιον ἐτράφη. 335

ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἔστιν ὕστερος λόγος·

τῷ δὲ πρεσβύτῃ δοκεῖ μοι τῷδε δοῦναι νῦν δίκην

ACT I.

And be torn in pieces by us.

Pei. There! all's up with us, you see.

Eu. Yes, and you alone must answer for our dire calamity.

For what purpose did you lead me thence? 340

Pei. That you might follow me.

Eu. Nay, that I might cry my eyes out.

Pei. Pack of nonsense that about
Crying; how are you to do it when your eyes are once torn out?

Cho. *Ho! forward! march, advance the deadly warlike charge:
Throw out both wings, and to outflank, our front
enlarge:* 345

Since the twain must weep and cry,

And pasture to the beak supply.

For nor shady mountain lair,

Nor the cloud that sails in air,

Nor any depth of hoary sea 350

May shelter them escaped from me.

So let us delay no longer both our foes to tear and bite;

Where's the general of division? let him straight lead on our
right.

Eu. 'Tis the crisis: whither wretched can I fly?

Pei. What, won't you stay?

Eu. To be torn in pieces by them? 355

Pei. Can you then invent a way

διαφορηθῆναί θ' ὑφ' ἡμῶν.

ΠΕΙ. ὡς ἀπωλόμεσθ' ἄρα.

ΕΤ. αἴτιος μέντοι σὺ νῶν εἰ τῶν κακῶν τούτων μόνος.
ἐπὶ τί γάρ μ' ἐκείθεν ἦγες; 340

ΠΕΙ. ἵν' ἀκολουθοίης ἐμοί.

ΕΤ. ἵνα μὲν οὖν κλάοιμι μεγάλα.

ΠΕΙ. τούτο μὲν ληρεῖς ἔχων
κάρτα· πῶς κλαύσει γάρ, ἣν ἄπαξ γε τῷ φθαλμῷ
'κκοπῆς;

ΧΟ. ἰὼ ἰὼ,
ἔπαγ' ἔπιθ' ἐπίφερε πολέμιον
ὄρμᾶν φονίαν, πτέρυγά τε παντᾶ . 345
περίβαλε περί τε κύκλωσαι·
ὥς δεῖ τῷδ' οἰμῶζειν ἄμφω
καὶ δοῦναι ῥάμφει φορβάν.
οὔτε γὰρ ὄρος σκιερὸν οὔτε νέφος αἰθέριον
οὔτε πολὺν πέλαγος ἔστιν ὃ τι δέξεται 350
τῷδ' ἀποφυγόντε με.

ἀλλὰ μὴ μέλλωμεν ἤδη τῷδε τίλλειν καὶ δάκνειν.
ποῦ 'σθ' ὁ ταξίαρχος; ἐπαγέτω τὸ δεξιὸν κέρας.

ΕΤ. τοῦτ' ἐκείνο· ποῖ φύγω δύστηνος;

ΠΕΙ. οὗτος, οὐ μενεῖς;

ΕΤ. ἵν' ὑπὸ τούτων διαφορηθῶ; 355

ΠΕΙ. πῶς γὰρ ἂν τούτους δοκεῖς

ACT I.

To escape?

Eu. I know none.

Pei. Then I'll tell you how to manage it:

We must make a standing fight, and take some pots from out
our kit.

Eu. And what good's a pot to do us?

Pei. This the owl will not molest.

Eu. But for these crooktalon'd wretches?

Pei. Grasp the spit, and let it rest

In your front full firmly planted. 350

Eu. For the eyes what must be done?

Pei. Take a saucer or a platter out, and tie it tightly on.

Eu. O you cleverest of commanders, all your plan is well
design'd;

In the art of engineering you've left Nikias far behind.

Cho. Eleleleu, quick march, present the beak; no moment
for delay:

Haul 'em, tear 'em, smite 'em, flay 'em, striking first the pot
away. 355

Hoo. Vilest of the brute creation, tell me, would you slay
and skin

Two men who have never harm'd you, of my lady's tribe and
kin?

Cho. Spare them? spare the wolves then: can we punish
a more hostile kind? 370

Hoo. Hostile if they are by nature, yet they bear a friendly
mind,

And the tale they're come to tell you profitable you will find.

Cho. Can it be then to our profit, any tale by these men
told,

Any lesson of their teaching, foemen to my sires of old? 375

ἐκφυγεῖν;

ΕΤ. οὐκ οἶδ' ὅπως ἄν.

ΠΕΙ. ἀλλ' ἐγώ τοι σοὶ λέγω,
ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν χυτρῶν.

ΕΤ. τί δὲ χύτρα νῶ γ' ὠφελήσει;

ΠΕΙ. γλαυῆξ μὲν οὐ πρόσεισι νῶν.

ΕΤ. τοῖς δὲ γαμφώνυξι τοισδί;

ΠΕΙ. τὸν ὀβελίσκον ἀρπάσας
εἶτα κατάπηξον πρὸ σαντοῦ. 360

ΕΤ. τοῖσι δ' ὀφθαλμοῖσι τί;

ΠΕΙ. ὀξύβαφον ἐντευθενὶ προσδοῦ λαβὼν ἢ τρύβλιον.

ΕΤ. ὦ σοφώτατ', εὖ γὰρ ἤρρες αὐτὸ καὶ στρατηγικῶς·
ὑπερακουτίζεις σύ γ' ἤδη Νικίαν ταῖς μηχαναῖς.

ΧΟ. ἐλελελεῦ, χώρει, κάθες τὸ ῥάμφος· οὐ μέλλειν ἐχρῆν.
ἔλκε, τίλλε, παῖε, δεῖρε, κόπτε πρῶτην τὴν χύτραν. 365

ΕΠ. εἰπέ μοι, τί μέλλετ', ὦ πάντων κάκιστα θηρίων,
ἀπολέσαι παθόντες οὐδὲν ἄνδρε καὶ διασπάσαι
τῆς ἐμῆς γυναικὸς ὄντε ξυγγενῇ καὶ φυλέτα;

ΧΟ. φεισόμεσθα γάρ τι τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;
ἢ τίνας τισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι; 370

ΕΠ. οἶδε τὴν φύσιν μὲν ἐχθροὶ τὸν δὲ νοῦν εἰσιν φίλοι,
καὶ διδάξοντές τι δεῦρ' ἤκουσιν ὑμᾶς χρήσιμον.

ΧΟ. πῶς δ' ἂν οἶδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἐμοῖς; 375

ACT I.

Hoo. Much instruction do the wise gather from their enemies :

'Good precaution's sure salvation': this from friends you never learn ;

But your foeman puts the screw on, and 'tis taught you to a turn.

Foes, not friends, instructed nations fortresses and fleets to make :

And this lesson saves their children, homes, and all they have at stake. 380

Cho. Well, indeed, in my opinion, giving audience to their speech

May be useful to begin with : something wise a foe may teach.

Pei. Now their wrath they seem to slacken ; so retire a step or two. [*Aside to Euelpides.*

Hoo. What you said is common justice, and your thanks to me are due. [*To the Chorus.*

Cho. Ne'er on any other question have we been opposed to you. [*To the Hoopos.* 385

Pei. They're more peaceful than before ; so the pot and dishes lower : [*As before.*

For the spear (I mean the spit), we must still be holding it, As we pace the encampment, peeping 390

O'er the kettle's rim, and keeping

Good look-out : we must not fly.

Cho. Now again your steps retrace ;

Wheel into your former place : 400

Stooping there in hoplite fashion

Ground your temper next your passion,

That by inquiry we may find

Whence come this pair, and with what mind. 405

- ΕΠ. ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί.
 ἡ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλου
 οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν.
 αὐτίχ' αἰ πόλεις παρ' ἀνδρῶν ἔμαθον ἐχθρῶν κοῦ φίλων
 ἐκπονεῖν θ' ὑψηλὰ τείχη ναῦς τε κεκτῆσθαι μακράς.
 τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα. 380
- ΧΟ. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ,
 χρήσιμον· μάθοις γὰρ ἂν τι καπὸ τῶν ἐχθρῶν σοφόν.
- ΠΕΙ. οἶδε τῆς ὀργῆς χαλᾶν εἴξασιν. ἀναγ' ἐπὶ σκέλος.
[Aside to Euelrides.]
- ΕΠ. καὶ δίκαιόν γ' ἐστὶ κάμοι δεῖ νέμειν ὑμᾶς χάριν.
[To the Chorus.]
- ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα. 385
[To the Hoeroe.]
- ΠΕΙ. μᾶλλον εἰρήνην ἄγουσι νῆ Δί, ὥστε τὴν χύτραν
 τῷ τε τρυβλίῳ καθίει· *[As before.]*
 καὶ τὸ δόρυ χρή, τὸν ὀβελίσκον,
 περιπατεῖν ἔχοντας ἡμᾶς
 τῶν ὄπλων ἐντός, παρ' αὐτὴν 390
 τὴν χύτραν ἄκραν ὀρώντας
 ἐγγύς· ὡς οὐ φευκτέον νῶν.
- ΧΟ. ἀναγ' ἐς τάξιν πάλιν ἐς ταῦτόν, 400
 καὶ τὸν θυμὸν κατάθου κύψας
 παρὰ τὴν ὀργὴν ὥσπερ ὀπλίτης·
 κἀναπυθώμεθα τοῦσδε τίνες ποτὲ
 καὶ πίθεν ἔμολον τίνι τ' ἐπινοίᾳ. 405

ACT I.

Sir Hoopoe, you I call: what ho!

Hoo. What does your calling seek to know?

Cho. Who are these? whence come they? tell us.

Hoo. Strangers both from clever Hellas.

Cho. To the birds what fortune brings 'em? 410

Hoo. Love of birds and birdlife stings 'em.

Dwellers with you they would be,

Ever of your company. 415

Cho. What's this story that you tell?

What proposals do they make?

Hoo. Incredible, incredible,

Far too large for ears to take.

Cho. His proposals unto me

Bid him utter, utter,

Listening to the tale, you see,

Sets me all a-flutter.

Hoo. Now you and you this panoply take back 425

And hang it up, in prospect of good luck,

Within the kitchen by the plate-rack's side.

And you, Sir, make the statements, which to hear

I summon'd these: expound. [To *Peithetairos*.

Pei. Not I, by Apollo!

Unless they make the covenant with me, 440

Which with his wife that ape the sword-wright made,

ἰὼ ἔποψ σέ τοι καλῶ.

ΕΠ. καλείς δὲ τοῦ κλύειν θέλων;

ΧΟ. τίνες ποθ' οἶδε καὶ πόθεν;

ΕΠ. ξένω σοφῆς ἀφ' Ἑλλάδος.

ΧΟ. τύχη δὲ ποῖα κομί-

410

ζει ποτ' αὐτὰ πρὸς ὄρ-
νιθας ἐλθεῖν;

ΕΠ. ἔρως

βίου διαίτης τε καὶ

σοῦ ξυνοικεῖν τέ σοι

καὶ ξυνεῖναι τὸ πᾶν.

415

ΧΟ. τί φῆς; λέγουσι δὴ τίνας λόγους;

ΕΠ. ἄπιστ', ἄπιστα καὶ πέρα κλύειν.

ΧΟ. λέγειν λέγειν κέλευέ μοι.

κλύων γὰρ ὦν σύ μοι λέγεις

λόγων ἀνεπτέρωμαι.

ΕΠ. ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν

435

ταύτην λαβόντε κρεμάσατον τύχᾳγαθῇ

ἐς τὸν ἵπνδον εἴσω πλησίον τοῦπιστάτου·

σὺ δὲ τούσδ' ἐφ' οἷσπερ τοῖς λόγοις συνέλεξ' ἐγὼ
φράσον, δίδαξον.

[*To Peithetairos.*]

ΠΕΙ. μὰ τὸν Ἀπόλλω ἄγῳ μὲν οὔ,

ἦν μὴ διάθωνταί γ' οἶδε διαθήκην ἐμοί.

440

ἦνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο

ACT I.

That they won't bite me.

Cho. Good : I covenant.

Pei. Then swear it.

Cho. Well, I swear : if I am faithful,

Then, by the votes of all the judges here, 445

And all spectators, the first prize be mine.

Pei. Accepted.

Cho. But, if I transgress the oath,

Then by one judge's casting-vote—I win.

Hoo. Oyez, oyez ! let every hoplite now

Take up his armour and go home again,

And note our proclamations on the signboards. 450

Cho. *At every time, on every side,* *Strophe.*

Man's crafty nature is descried.

Yet freely speak your mind :

For haply you may find

Some useful character in me,

Some mightier faculty, 455

To which my witless thoughts ne'er travelled,

By your acuter sense unravelled.

Such vantage-ground if you have found,

Unto the public ear the case expound :

Since all of good you gain for me

Our common property shall be.

So whatever be the thing you with full conviction bring, 460

Let it now be boldly spoken : for our truce will not be broken.

ὁ μαχαιροποιός, μὴ δάκνειν τούτους ἐμέ.

ΧΟ. διατίθεται ἔγώ.

ΠΕΙ. κατόμοσόν νυν ταῦτά μοι.

ΧΟ. ὄμνυμ' ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς 445
καὶ τοῖς θεαταῖς πᾶσιν.

ΠΕΙ. ἔσται ταυταγί.

ΧΟ. εἰ δὲ παραβάλῃην, ἐνὶ κριτῇ νικᾶν μόνον.

ΕΠ. ἀκούετε λεῶ· τοὺς ὀπλίτας νυνμενὶ
ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε,
σκοπεῖν δ' ὅ τι ἂν προγράψωμεν ἐν τοῖς πινα-
κίοις. 450

ΧΟ. δολερὸν μὲν αἰεὶ κατὰ πάντα δὴ τρόπον
πέφυκεν ἄνθρωπος· σὺ δ' ὅμως λέγε μοι.
τάχα γὰρ τύχοις ἂν
χρηστὸν ἐξειπὼν ὅ τι μοι παρορᾷτ', ἦ
δύναμίν τινα μείζω 455
παραλειπομένην ὑπ' ἐμῆς φρενὸς ἀξυνέτου·
σὺ δὲ τοῦθ' οὐρᾶς λέγ' ἐς κοινόν.
ὁ γὰρ ἂν σὺ τύχῃς μοι
ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.
ἀλλ' ἐφ' ὅτῳ περ πράγματι τὴν σὴν ἥκεις γνώμην
ἀναπέλσας, 460
λέγε θαρρήσας· ὥς τὰς σπονδὰς οὐ μὴ πρότεροι
παραβῶμεν.

ACT I.

Pei. My mind, be sure, is eagerly at work, e'en now indeed
One ready-leaven'd argument the time is come to knead.

Ho, boy, a crown! and here, some slave, bring water quick,
my hands to lave.

Eu. Is there a dinner in the wind? or what are we to
have?

Pei. No: but I've long desired to speak a big well-fatten'd
word, 465

By which the nation here may feel its spirit deeply stirr'd;
So sorrowful am I for you, who anciently were kings.

Cho. We kings? of what?

Pei. Indeed you were, of all existing things;
Of me, my friend here, Jove himself. Ere Kronos was, ye
were;

Before the Titan brood and Earth. 470

Cho. And Earth?

Pei. 'Tis true, I swear.

Cho. I never heard, so help me Jove! a word of this
before.

Pei. You're such a dull incurious lot, unread in Aesop's
lore;

Whose story says, the lark was born first of the feathered quire,

ΠΕΙ. καὶ μὴν ὀργῶ νῆ τὸν Δία καὶ προπεφύραται λόγος
 εἰς μοι,
 ὃν διαμάττειν οὐ κωλύει· φέρε παῖ στέφανον· κατα-
 χεῖσθαι
 κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.

ΕΤ. δειπνήσειν μέλλομεν; ἢ τί;

ΠΕΙ. μὰ Δῖ' ἀλλὰ λέγειν ζητῶ τρίπαλαι μέγα καὶ λαρινὸν
 ἔπος τι, 465
 ὃ τι τὴν τούτων θραύσει ψυχὴν· οὕτως ὕμῶν ὑπερ-
 αλγῶ,
 οἵτινες ὄντες πρότερον βασιλῆς

ΧΟ. ἡμεῖς βασιλῆς τίνας ἦμεν;

ΠΕΙ. πάντων ὀπόσ' ἔστιν, ἐμοῦ πρώτον, τουδί, καὶ τοῦ
 Διὸς αὐτοῦ,
 ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγέ-
 νεσθε,
 καὶ γῆς. 470

ΧΟ. καὶ γῆς;

ΠΕΙ. νῆ τὸν Ἀπόλλω.

ΧΟ. τουτὶ μὰ Δῖ' οὐκ ἐπεπύσμην.

ΠΕΙ. ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἴσωπον
 πεπάτηκας,
 ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα
 γενέσθαι,

ACT I.

Before the earth; then came a cold and carried off his sire :
Earth was not : five days lay the old bird untomb'd : at last
the son

Buried the father in his head, since other grave was none. 475

Eu. The father of the lark lies dead, I understand, at
Buryhead.

Pei. If then before the gods they were, and earlier than
the earth, [Taking no notice of *Euelpides*.

Is not the kingdom theirs of right by eldership of birth ?

Eu. True, by Apollo ! so resolve henceforth a beak to rear :
The sceptre soon will Jove restore unto the woodpecker. 480

Pei. There's ample proof that birds, not gods, of yore were
lords of men [As before.

And kings : first I'll produce the cock, who ruled the Persians
then,

Ere aught was of Darius or of Megabazus heard ;

And still, from that archaic rule, he's called the Persian
bird.

προτέραν τῆς γῆς, κάπειτα νόσφ τὸν πατέρ' αὐτῆς
ἀποθνήσκειν·

γῆν δ' οὐκ εἶναι, τὸν δὲ προκεῖσθαι πεμπταῖον· τὴν
δ' ἀπορούσαν

ὑπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ
κατορύξαι. 475

ΕΤ. ὁ πατήρ ἄρα τῆς κορυδοῦ νυνὶ κείται τεθνεὼς Κε-
φαλήσιν.

ΠΕΙ. οὐκουν δῆτ' εἰ πρότεροι μὲν γῆς πρότεροι δὲ θεῶν
ἐγένοντο, [Taking no notice of Euclides.

ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἔσθ' ἡ βασιλεία;

ΕΤ. νῆ τὸν Ἀπόλλω· πάνυ τοίνυν χρηὴ ρύγχος βόσκειν σε
τὸ λοιπόν·

ὡς ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ δρυκο-
λάπτῃ. 480

ΠΕΙ. ὡς οὐχὶ θεοὶ τοίνυν ἡρχον τῶν ἀνθρώπων τὸ
παλαιόν, [As before.

ἀλλ' ὄρνιθες, κάβασίλευον, πόλλ' ἔστί τεκμήρια τούτων.
αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυνόν', ὡς
ἐτυράννει

ἡρχέ τε Περσῶν πάντων πρότερος Δαρείου καὶ Μεγα-
βάζου,

ὥστε καλεῖται περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ'
ἐκείνης. 485

ACT I.

Eu. Like the great king he therefore struts, and on his
head, full-drest,

Alone of all the birds he wears erect the turban crest.

Pei. So strong was he, so mighty then, so big, that to this
hour, *[As before.*

When he his matin alto sings, in memory of that pow'r 489
Smiths, potters, tanners, cordwainers, tradesfolk of every guild,
Cornfactors, bathing men, and such as frame the lyre and shield,
Spring up to work: ere close of night some cloak-marauders
start.

Eu. Ask me to give that evidence: I know it to my
smart;

I lost a cloak of Phrygian wool all through that bird, I did:
For, to a baby's naming-feast being in the city bid,
I drank a rouse and dozed awhile; then crew this cock ere
yet 495

The rest had supped: I surely thought 'twas morn, and off
I set

To Alimus; but scarce I'd poked my nose beyond the wall,
A footpad's bludgeon smote my back, I fell and tried to bawl:

ΕΤ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ μέγας
διαβάσκει

ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος
ὀρθήν.

ΠΕΙ. οὕτω δ' ἴσχυέ τε καὶ μέγας ἦν τότε καὶ πολὺς, ὥστ'
ἔτι καὶ νῦν [As before.

ἀπὸ τῆς ῥώμης τῆς τότε ἐκείνης, ὅποταν νόμον ὄρθριον
ἄσῃ,

ἀναπηδῶσιν πάντες ἐπ' ἔργον, χαλκῆς, κεραμῆς, σκυ-
λοδέψαι, 490

σκυτῆς, βαλανῆς, ἀλφιταμοιβοί, τορνευτολურασπιδο-
πηγοί.

οἱ δὲ βαδίζουσ' ἀποδύσοντες νύκτωρ.

ΕΤ. ἐμὲ τοῦτό γ' ἐρώτα.

χλαῖναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς φρυγίων ἐρίων διὰ
τοῦτον.

ἐς δεκάτην γάρ ποτε παιδαρίου κληθεὶς ὑπέπινον ἐν
ἄστει,

κἄρτι καθηῦδον, καὶ πρὶν δειπνεῖν τοὺς ἄλλους οὗτος
ἄρ' ἦσεν. 495

κἀγὼ νομίσας ὄρθρον ἐχώρουν Ἀλιμουντάδε, κἄρτι
προκύπτω

ἔξω τείχους καὶ λωποδύτης παίει ῥοπάλῳ με τὸ
νῶτον.

ACT I.

But, ere I could so much as moan, my cloak was slipt, my
robber flown.

Pei. Ay, and a kite was ruling then the Hellenes, and
was king. [*As before.*]

Cho. The Hellenes? 500

Pei. Yes; and in his reign it first became the thing
To drop a reverence to the kites.

Eu. By Bacchus! 'twas my fate,
Spying a kite, to make my bow: then, tossing back my pate,
Down the red lane my money went, and I was forc'd to drag
Back to my home, all supperless and sad, an empty bag.

Pei. So mighty was their sway that if in some Hellenic
town [*As before.*]

A king, as Agamemnon or his brother, wore the crown,
A bird upon their sceptres sat, the many bribes to share. 510
What strikes me most, the present Zeus a bird, an eagle, wears
Upon his statue's head, as king: an owl his daughter bears:
Apollo has a little hawk, as a mere serving-man. 515

Eu. Right, by Demeter! and now what's the reason of
the plan?

Pei. That, when a sacrificer puts, according to our use, 518

καὶ γὰρ πίπτω μέλλω τε βοᾶν, ὃ δ' ἀπέβλισε θοιμάτιόν μου.

ΠΕΙ. ἰκτίνος δ' οὖν τῶν Ἑλλήνων ἦρχεν τότε κάβασιλευεν.
[As before.]

ΧΟ. τῶν Ἑλλήνων; 500

ΠΕΙ. καὶ κατέδειξέν γ' οὗτος πρῶτος βασιλεύων
προκαλινδεῖσθαι τοῖς ἰκτίνοις.

ΕΤ. νῆ τὸν Διόνυσον, ἐγὼ γοῦν
ἐκαλινδούμην ἰκτίνον· ἰδὼν, καὶ θ' ὕπτιος ὦν ἀναχάσκων
ὀβολὸν κατεβρόχθισα· κατὰ κενὸν τὸν θύλακον οἴκαδ'
ἀφείλκον.

ΠΕΙ. ἦρχον δ' οὕτω σφόδρα τὴν ἀρχήν, ὥστ' εἴ τις καὶ
βασιλεύοι [As before.]
ἐν ταῖς πόλεσιν τῶν Ἑλλήνων Ἀγαμέμνων ἢ Μενέλαος,
ἐπὶ τῶν σκήπτρων ἐκάθητ' ὄρνις μετέχων ὃ τι δωρο-
δοκοίη. 510

ὃ δὲ δεινότατόν γ' ἐστὶν ἀπάντων· ὁ Ζεὺς γὰρ ὁ νῦν
βασιλεύων 514

ἀετὸν ὄρνιν ἔστηκεν ἔχων ἐπὶ τῆς κεφαλῆς βασιλεὺς ὢν,
ἡ δ' αὖ θυγάτηρ γλαυχ', ὁ δ' Ἀπόλλων ὥσπερ
θεράπων ἱέρακα.

ΕΤ. νῆ τὴν Δήμητρ' εὖ ταῦτα λέγεις. τίνος οὕνεκα ταῦτ'
ἄρ' ἔχουσιν;

ΠΕΙ. ἦν ὅταν θύων τις ἔπειτ' αὐτοῖς ἐς τὴν χεῖρ', ὡς νόμος
ἐστίν, 518

ACT I.

The entrails in the hand, these birds may take them before
Zeus.

No man would then swear by a god, but all men by the birds,
And Lampon still adjures the goose to back his cheating
words.—

521

Once, you see, you were high in place,

Once a great and a holy race,

Holy and great by all men deem'd,

Now as the merest jacks esteem'd.

If in their temples you now alight,

They pelt you like any bedlamite:

525

And the cunning fowlers for you set

Snare and springe, twig, trap, gin, cage and net:

Then they catch and sell you by the score,

And the buyers feel and pinch you sore:

530

Till, at last, when comes the sad decree,

They don't even roast you decently;

But the grated cheese they first prepare,

Adding silphium, oil and vinegar,

And they rub in these with cruel care:

Then a sauce they heat that's rich and sweet,

535

And drench you with it, like dry dog's meat.

τὰ σπλάγχχνα διδῶ, τοῦ Διὸς οὔτοι πρότεροι τὰ
σπλάγχχνα λάβωσιν.

ᾧμνυ τ' οὐδείς τὸτ' ἂν ἀνθρώπων θεόν, ἀλλ' ὄρνιθας
ἅπαντες· 520

Λάμπων δ' ᾧμνυσ' ἔτι καὶ νυνὶ τὸν χῆν', ὅταν
ἐξαπατᾷ τι.

οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἁγίους τ'
ἐνόμιζον,

νῦν δ' αὖ μανᾶς·

ὥσπερ δ' ἦδη τοὺς μαινομένους
βάλλουσ' ὑμᾶς καὶ τοῖς ἱεροῖς, 525

πᾶς τις ἐφ' ὑμῖν δ' ὀρνιθευτῆς
ἴσθησι βρόχους, παγίδας, ῥάβδους,
ἔρκη, νεφέλας, δίκτυα, πηκτάς·

εἴτα λαβόντες πωλοῦσ' ἀθρόους·
οἳ δ' ὠνούνται βλιμάζοντες· 530

κοῦδ' οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν,

ὀπτησάμενοι παρέθενθ' ὑμᾶς,
ἀλλ' ἐπικνωσιν τυρόν, ἔλαιον,

σίλφιον, ὄξος, κατατρίψαντες
κατάχυσμ' ἕτερον γλυκὺ καὶ λιπαρόν, 535

κᾶπειτα κατεσκέδασαν θερμὸν

τοῦτο καθ' ὑμῶν

αὔων ὥσπερ κενεβρείων.

ACT I.

Cho. *By far, O man, alas! by far* *Antistrophe.*
These tales of all most cruel are
Which to mine ears you bring,
And from me tears you wring 540
For those my coward sires, who could
Thus careless of my good
Abandon mighty privileges
Sent down from old ancestral ages.
But, as you're come by heaven's decree
And happy chance a saviour unto me, 545
My nestlings and myself I give
In your protectorate to live.

Forthwith then teach us what to do: since life's not worth
the name,

Unless by fair means or by foul our kingdom we reclaim.

Pei. First then I teach that of the birds one city you
shall found, 550

And next that all this atmosphere that circles you around,
And all the ways that intervene the earth and sky between,
With huge baked bricks, like Babylon, be walled about by you.

Eu. O Gog and Magog, what a town! how terrible to
view!

Pei. When this has gain'd its perfect height, reclaim from
Zeus the sway: *[Ignoring him.]*

And if he won't knock under straight, but still returns a 'Nay,'
Announce to him a sacred war, and notify the gods 555

- ΧΟ. πολὺ δὴ πολὺ δὴ χαλεπωτάτους λόγους
 ἤνεγκας, ἄνθρωφ'· ὡς ἐδάκρυσά γ' ἐμῶν 540
 πατέρων κάκην, οἷ
 τάσδε τὰς τιμὰς προγόνων παραδόντων
 ἐπ' ἐμοὶ κατέλυσαν,
 σὺ δέ μοι κατὰ δαίμονα καὶ τινα συντυχίαν
 ἀγαθὴν ἤκεις ἐμοὶ σωτήρ. 545
 ἀναθεὶς γὰρ ἐγὼ σοι
 τά τε νοττία κάμαντον οἰκετεύσω.
 ἀλλ' ὃ τι χρὴ δρᾶν, σὺ δίδασκε παρών· ὡς ζῆν οὐκ
 ἄξιον ἡμῖν,
 εἰ μὴ κομιοῦμεθα παντὶ τρόπῳ τὴν ἡμετέραν βασιλείαν.
- ΠΕΙ. καὶ δὴ τοίνυν πρῶτα διδάσκω μίαν ὀρνίθων πόλιν
 εἶναι, 550
 κάπειτα τὸν αἆρα πάντα κύκλῳ καὶ πᾶν τουτὶ τὸ
 μεταξὺ
 περιτειχίζειν μεγάλαις πλίνθοις ὅπταῖς ὥσπερ Βαβυ-
 λῶνα.
- ΕΥ. ὦ Κεβριόνα καὶ Πορφυρίων, ὡς σμερδαλέον τὸ πόλισμα.
- ΠΕΙ. κάπειτ' ἦν τοῦτ' ἐπανεστήκη, τὴν ἀρχὴν τὸν Δί'
 ἀπαιτεῖν· [Ignoring him.
 κᾶν μὲν μὴ φῆ μηδ' ἐβελήσῃ μηδ' εὐθὺς γυνωσιμα-
 χήσῃ, 555
 ἱερὸν πόλεμον πρωιδᾶν αὐτῷ, καὶ τοῖσι θεοῖσιν ἀπειπεῖν

ACT I.

They must not pass, as heretofore, through your august abodes

A courting of their Semeles, Alkmenas and the rest :

Such contraband amours shall now most strictly be suppress.

To men you'll also send a bird as herald with these words :

'Henceforth, as birds are reigning, you must sacrifice to birds,

And to the gods in second rank : whereto must be assign'd

For every god a proper bird, the fittest you can find.

Aphrodite's sacrifice crumpets for the coot implies ; 565

If a sheep Poseidon gain, wheat-corn let the duck obtain ;

Comes for Herakles a treat ? honey-cakes the gull must eat ;

If king Zeus a ram delight, we've our kingbird, who by right,

Zeus himself preceding, can claim a slaughter'd gnat from man.'

Eu. Slaughter'd gnat ! charming that ! let him thunder now,

great Zan ! 570

Cho. All the work, where strength is needed, be to us

assign'd,

While to you shall be committed all requiring mind.

Hoo. Now, let me tell you, there's no further time

To nod and shilly-shally, Nikias-like ; 640

διὰ τῆς χώρας τῆς ὑμετέρας μηκέτ' ἐρώσιν διαφοιτᾶν,
ὥσπερ πρότερον τὰς Ἀλκμήνας καὶ τὰς Σεμέλας
ἐδίωκον.

τοῖς δ' ἀνθρώποις ὄρνιν ἔτερον πέμψαι κήρυκα κελεύω,
ὥς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοιπόν,
κάπειτα θεοῖς ὕστερον αὖθις· προσενείμασθαι δὲ πρε-
πόντως

τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἀρμότῃ καθ' ἕκαστον.
ἦν Ἀφροδίτῃ θύῃ, γύρους ὄρνιθι φαληρίδι θύειν· 565
ἦν δὲ Ποσειδῶνι τις οἶν θύῃ, νήτῃ πυροῦς καθαγίζειν.
ἦν δ' Ἑρακλέει θύῃσι, λάρφῃ ναστοῦς θύειν μελι-
τοῦντας·

κἂν Διὶ θύῃ βασιλεῖ κριόν, βασιλεὺς ἐστ' ὀρχίλος
ὄρνις,

ᾧ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην
σφαγιάζειν.

ΕΤ. ἥσθην σέρφῳ σφαγιαζομένῳ. βροντάτω νῦν ὁ μέγας
Ζεὺς. 570

ΧΘ. ἀλλ' ὅσα μὲν δεῖ ρώμῃ πράττειν, ἐπὶ ταῦτα τεταξόμεθ'
ἡμεῖς·

ὅσα δὲ γνώμῃ δεῖ βουλεύειν, ἐνὶ σοὶ τάδε πάντ'
ἀνάκειται.

ΕΠ. καὶ μὴν μὰ τὸν Δι' οὐχὶ νυστάζειν γ' ἔτι
ᾧρα ὅστιν ἡμῖν οὐδὲ μελλονικιᾶν,

ACT I.

But something must be done forthwith. First enter
And view my nest, my straws and stock of firewood:
And let us know your names.

Pei. An easy matter.

My name is Peithetairos, and my friend's
Euelpides of Krio.

645

Hoo. Welcome both.

Pei. We thank you.

Hoo. Enter in then.

Pei. Certainly.

Pray take and introduce us.

Hoo. Forward, then.

Pei. Yet something strikes me: just come back awhile,
Let's see: please tell us, how will he and I,
Non-flyers, live on terms with you that fly?

650

Hoo. Pluck up your spirits: there's a certain root,
Which when you've eaten, you'll at once have wings.

655

Pei. Then let us enter in. Ho, Xanthias
And Manodoros, take the baggage up.

Cho. Sir, with you a word or two!

Hoo. What?

Cho. Let these men lunch with you
Bravely: but the musical, most melodious nightingale

ἀλλ' ὡς τάχιστα δεῖ τι δρᾶν· πρῶτον δέ γε
 εἰσέλθετ' ἐς νεοττιάν τε τὴν ἐμὴν
 καὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρύγανα,
 καὶ τοῦνομ' ἡμῖν φράσατον.

ΠΕΙ. ἀλλὰ ῥάδιον.

ἐμοὶ μὲν ὄνομα Πειθέταιρος, τῷδε δι
 Εὐελπίδης Κριώθεν.

645

ΕΠ. ἀλλὰ χαίρετον

ἄμφω.

ΠΕΙ. δεχόμεθα.

ΕΠ. δεῦρο τοῖνον εἵσιτον.

ΠΕΙ. ἴωμεν· εἰσηγοῦ σὺ λαβὼν ἡμᾶς.

ΕΠ. ἴθι.

ΠΕΙ. ἀτὰρ τὸ δεῖνα δεῦρ' ἐπανάκρουσαι πάλιν.
 φέρ' ἴδω, φράσον νῶν, πῶς ἐγὼ τε χούτοσ' ἰ
 ξυνεσόμεθ' ὑμῖν πετομένοις οὐ πετομένω;

650

ΕΠ. μηδὲν φοβηθῆς· ἔστι γάρ τι ῥίξιον,
 ὃ διατραγόντ' ἔσεσθον ἐπτερωμένω.

655

ΠΕΙ. οὕτω μὲν εἰσῶμεν. ἄγε δὴ, Ξανθία
 καὶ Μανόδωρε, λαμβάνετε τὰ στρώματα.

ΧΟ. οὔτος, σὲ καλῶ, σὲ καλῶ.

ΕΠ. τί καλεῖς;

ΧΟ. τούτους μὲν ἄγων μετὰ σοῦ νῦν
 ἀρίστισον εὖ· τὴν δ' ἡδυμελὴ ξύμφωνον ἀηδόνα Μούσαις

ACT I.

Summon forth, and let her stay here awhile, with us to play. 660

Pei. Pray, Sir, refuse not: speak a friendly word,
And from the rushbrake fetch the little bird.

Eu. Yes, bring her hither: let their suit prevail,
That we too may behold the nightingale.

Hoo. If 'both desire, I must: out, Prokne dear, 665
And be presented to the strangers here.

The Nightingale enters from the bush.

Pei. Wide-honour'd Zeus! a charming birdie this,
And wearing heaps of gold, like some young Miss. 670

Eu. I want to kiss her.

Pei. That's a maddish freak:
She's got a pair of scissors for a beak.

Eu. But from her noddle I could peel the shell,
As from an egg, and kiss her very well.

Hoo. Come, let's be moving. 675

Pei. Lead the way, my friend,
And may good fortune still our steps attend.

[Exeunt Hoopoe, Peithetairos, Euelpides, and Slaves.

[The Coryphaeus chants or intones the first Parabasis.

Cho. O my ownie, O my brownie, (*Kommation*)

Bird of birds the dearest,
Voice that mingling with my lays

Ever was the clearest.

Playmate of my early days,

Still to me the nearest,

Nightingale, thus again

κατάλειψ' ἡμῖν δεῦρ' ἐκβιβάσας, ἵνα παίσωμεν μετ'
ἐκείνης. 660

ΠΕΙ. ὦ τοῦτο μέντοι νῆ Δί' αὐτοῖσιν πιθοῦ·
ἐκβίβασον ἐκ τοῦ βουτόμου τούρνιθιον.

ΕΥ. ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτήν, ἵνα
καὶ νῶ θεασώμεσθα τὴν ἀηδόνα.

ΕΠ. ἀλλ' εἰ δοκεῖ σφῶν, ταῦτα χρὴ δρᾶν. ἡ Πρόκνη, 665
ἔκβαινε καὶ σαυτὴν ἐπιδείκνυ τοῖν ξένοιν.

The Nightingale enters from the bush.

ΠΕΙ. ὦ Ζεῦ πολυτίμηθ', ὡς καλὸν τούρνιθιον.
ἕσον δ' ἔχει τὸν χρυσόν, ὥσπερ παρθένος. 670

ΕΥ. ἐγὼ μὲν αὐτὴν κἂν φιλήσας μοι δοκῶ.

ΠΕΙ. ἀλλ', ὦ κακόδαιμον, ῥάμφος ὀβελλίσκοιν ἔχει.

ΕΥ. ἀλλ' ὥσπερ ὦδν νῆ Δί' ἀπολέψαντα χρὴ
ἀπὸ τῆς κεφαλῆς τὸ λέμμα κἄθ' οὕτω φιλεῖν.

ΕΠ. ἴωμεν. 675

ΠΕΙ. ἡγοῦ δὴ σὺ νῶν τύχ' ἀγαθῇ.

[Exeunt Hoopoe, Peithetairos, Euelpides, and Slaves.]

[The Coryphaeus chants or intones the first Parabasis.]

ΧΟ. ὦ φίλη, ὦ ξουθή,
ὦ φίλτατον ὀρνέων
πάντων, ξύννομε τῶν ἐμῶν
ὕμνων, ξύντροφ' ἀηδοῖ,

ACT I.

Do I meet thee, do I greet thee, 680

Bringing to me thy sweet strain?

Skilfullest of artists thou

To soft trillings of the flute

Vernal melodies to suit,

Our homily demands thy prelude now.

[*The Nightingale plays a flute symphony.*

(*Parabasis proper*)

Ho! ye men dim-lived by nature, closest to the leaves
in feature, 685

Feeble beings, clay-create, shadowy tribes inanimate,

Wingless mortals, in a day, doleful, dreamlike, swept away;

Note the lessons that we give, we the immortals form'd to
live,

We the ethereal, the unaged, with undying plans engaged:

That, when ye have heard aright all our lore of highest
flight, 690

Birds and what their true creation, gods and what their
generation,

All the rivers running through Erebos and Chaos too,

Ye may cry, well trained by us, 'What care we for Prodikos?'

Chaos was and Night of yore in the time all times before,

And black Erebos beside Tartaros extending wide.

Earth, Air, Heaven were yet unknown, in huge Erebos alone

ἦλθες, ἦλθες, ὤφθης,
 ἦδὺν φθόγγον ἐμοὶ φέρουσ'·
 ἀλλ' ὦ καλλιβόαν κρέκουσ'
 αὐλὸν φθέγμασιν ἡρινοῖς,
 ἄρχου τῶν ἀναπαίστων.

[*The Nightingale plays a flute symphony.*

ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσ-
 όμοιοι, 685
 ὀλυγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ' ἀ-
 μεννηνά,
 ἀπτῆνες ἐφημέριοι ταλαοὶ βροτοί, ἀνέρες εἰκελόνειροι,
 πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν τοῖς αἰὲν
 εὐούσιν,
 τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἄφθιτα μηδομένοισιν,
 ἵν' ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν
 μετεώρων, 690
 φύσιν οἰωνῶν γένεσιν τε θεῶν ποταμῶν τ' ἐρέβους τε
 χάους τε
 εἰδότες ὀρθῶς παρ' ἐμοῦ, Προδίκῳ κλάειν εἵπητε τὸ
 λοιπόν.
 χάος ἦν καὶ νύξ ἔρεβός τε μέλαν πρῶτον καὶ τάρταρος
 εὐρύς·
 γῆ δ' οὐδ' αἴρ οὐδ' οὐρανὸς ἦν· ἐρέβους δ' ἐν ἀπείροσι
 κόλποις

ACT I.

First, our oldest legend says, black-wing'd Night a wind-egg
lays; 605

Which, as circling seasons move, brings to birth the charmer
Love,

Bright with golden wings behind, semblant to the whirling
wind.

In the vast Tartarean shade him the dull dark Chaos made
Sire of us: we nestled there till we saw the light of
air.

Race immortal there was none till Love's sorcery was begun:
But, when all things mixed in motion, rose the sky, the earth,
the ocean, 701

And the blessed gods were made, everlasting, undecay'd.

Thus of all the blessed we far the oldest claim to be;

And that we are sons of Love many facts agree to prove:

Still we fly our daily round, still with lovers we are
found;

Cruel hearts will oft relent, if a pretty bird is sent;

And a quail, or goose, or dove, wins the victory for Love.

τίκτει πρώτιστον ὑπηνέμιον νύξ ἡ μελανόπτερος
 ῥόν, 695

ἐξ οὗ περιτελλομέναις ὥραις ἔβλασταν ἔρωσ ὁ ποθεινός,
 στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνεμώκεσι
 δίναις.

οὗτος χάει ἡρόεντι μιγείς νυχίῳ κατὰ τάρταρον
 εὐρύν

ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν ἐς
 φῶς.

πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν ἔρωσ ξυνέ-
 μιξεν ἅπαντα· 700

ξυμμιγνυμένων δ' ἐτέρων ἐτέροις γέγον' οὐρανὸς
 ὠκεανὸς τε

καὶ γῆ πάντων τε θεῶν μακάρων γένος ἀφθιτον. ὧδε
 μέν ἐσμεν

πολὺν πρεσβύτατοι πάντων μακάρων ἡμεῖς. ὥς δ'
 ἐσμὲν ἔρωτος

πολλοὺς δῆλον· πετόμεσθά τε γὰρ καὶ τοῖσιν ἐρώσι
 σύνεσμεν·

πολλοὶ δ' ἀτυχεῖς ὄντες πρότερον δυσπραγοῦντες τ'
 ἐν ἔρωτι

εἰθ' ὦν ἐπόθουν διὰ τὴν ἰσχὺν τὴν ἡμετέραν ἐκράτησαν,
 δ' μὲν ὀρυγα δούς, δ' δὲ πορφυρίων', δ' δὲ χῆν', δ' δὲ
 περσικὸν ὄρνιν.

ACT I.

Of the goods with which they're blest mortals get from birds
the best.

First, of seasons, winter, spring, summer, we the tokens bring.
Men must sow, when shrieks the crane seeking Libya's coast
again; 710

That's the time, each captain knows, to hang up the helm and
doze:

Then Orestes must not lack cloak well-woven for his back,
Lest with cold the robber freeze and another's garment seize.
Next the kite appears, and brings a new season on his wings,
When the flock you must release from its vernal load of
fleece.

Then the swallow comes to tell time is come the cloak to sell,
And, for wear while days are hot, buy the slender paletot. 715
We are Ammon's shrine to you, Delphi and Dodona too,
Phoebus' self: to birds you turn first, whatever you would
learn,

How to choose a mart, a trade, or a marriageable maid.
The decisive omens all, known in seercraft, birds you call;
Bird an oracle of fate, bird a sneeze you designate: 720
Sign that's seen or voice that's heard, lacquey, donkey, 'tis a
bird.

πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ μέγιστα.

πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἥρος χειμῶνος ὀπώρας. σπείρειν μὲν, ὅταν γέρανος κρᾶζουσ' ἐς τὴν Λιβύην μεταχωρῇ·

710

καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι καθεύδειν,

εἶτα δ' Ὀρέστη χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν ἀποδύῃ.

ἱκτῖνος δ' αὖ μετὰ ταῦτα φανείς ἐτέραν ὥραν ἀποφαίνει, ἥνικα πεκτεῖν ὥρα προβάτων πόκον ἥρινόν· εἶτα χελιδών,

ὅτε χρῆ χλαῖναν πωλεῖν ἤδη καὶ ληδάριόν τι πρίασθαι.

715

ἐσμέν δ' ὑμῖν Ἀμμων, Δελφοί, Δωδώνη, Φοῖβος Ἀπόλλων.

ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις οὕτω πρὸς ἅπαντα τρέπεσθε,

πρὸς τ' ἐμπορίαν, καὶ πρὸς βίотου κτῆσιν, καὶ πρὸς γάμον ἄλλος.

ὄρνιν τε νομίζετε πάνθ' ὅσα περ περὶ μαντείας διακρίνει· φήμη γ' ὑμῖν ὄρνις ἐστί, πταρμόν τ' ὄρνιθα καλεῖτε, γίον ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον ὄρνιν.

ACT I.

We're Apollo then, 'tis clear ; we're your only Pythian seer.
 So then, if for gods you take us,
 And your trusted muse-seers make us,
 Gentle breezes we will send you ;
 Pleasant seasons shall attend you ;
 Moderate heat when summer's nearest,
 Moderate cold when winter's drearest :
 We'll not sulk, and sit beclouded
 High in Jove-like grandeur shrouded ;
 But, in lower ether gliding,
 Near your mansions still abiding,
 We will give to all your nations,
 Through their latest generations, 730
 Life that's healthy, peace that's wealthy,
 Youth-enhancing feast and dancing,
 And, with laughter, bird's milk after.
 All shall say, 'Tis really cloying' : 735
 Such the bliss you'll be enjoying.

Muse of the woodland glade, (Ode)

Tio, tio, tio, tio, tio, tio, tiotix,

Harmonist, whom tending oft

In glens or on the mountain tops aloft, 740

Tio, tio, tio, tiotix,

Perch'd in an ash-tree's leafy shade,

Tio, tio, tio, tiotix,

Through my brown bill to Pan I raise

Melodious strains of holy praise, 745

And to the mountain Mother solemn choral lays.

Tototototototototix.

ἄρ' οὐ φανερώς ἡμεῖς ὑμῖν ἐσμεν μαντεῖος Ἀπόλ-
λων;

ἦν οὖν ἡμᾶς νομίσητε θεούς,

οὐκ ἀποδράντες

καθεδούμεθ' ἄνω σεμνυνόμενοι

παρὰ ταῖς νεφέλαις ὥσπερ χῶ Ζεὺς·

ἀλλὰ παρόντες δώσομεν ὑμῖν

αὐτοῖς, παισὶν, παίδων παισίν, 730

πλουθυγίαν, βίον, εἰρήνην,

νεότητα, γέλωτα, χορούς, θαλίας

γάλα τ' ὀρνίθων. ὥστε παρέσται

κοπιᾶν ὑμῖν ὑπὸ τῶν ἀγαθῶν· 735

οὕτω πλουτήσετε πάντες.

Μοῦσα λοχμαία, 740

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίξ,

ποικίλη, μεθ' ἧς ἐγὼ

νάπαισί τε κορυφαῖσιν τ' ἐν ὀρείαις, 740

τιὸ τιὸ τιὸ τιοτίξ,

ἰζόμενος μελίας ἐπὶ φυλλοκόμου,

τιὸ τιὸ τιὸ τιοτίξ,

δι' ἐμῆς γέννος ξουθῆς μελέων

Πανὶ νόμους ἱεροὺς ἀναφαίνω 745

σεμνά τε μητρὶ χορεύματ' ὀρεῖα,

τοτοτοτοτοτοτοτοτοτίξ,

ACT I.

*Whence, beelike, Phrynichus his soul did fill
With fruit of melodies ambrosial, still
Carolling lyrics at his own sweet will.*

750

(Epirrhema)

Sirs, if any of your throng to the bird-club will belong,
We can offer him a home full of bliss for years to come.
What your laws entitle base, what you visit with disgrace, 755
We the birds commend and deem worthy of our high esteem.
Here by law 'tis very bad if a youngster beats his dad :
There with us 'tis usual rather, even grand, to cuff a father,
Strutting up and crying, 'Sir, if you'll fight me, lift your spur.'
Any of you that has been branded for a runaway, 760
As a speckled francolin may with us securely stay.
Any half-caste Spintharos, with a taint of Phrygian blood,
In our Birdland will be called Crossbill of Philemon's brood.
If, like Exekestides, some vile Karian slave comes out,
Pappies he can fledge with ease there, and wardsmen soon
will sprout. 765

To the outlaws would some day Peisias' son the gates betray?
He, true nestling of his sire, partridge-rank can there acquire:
Sneaking out we reckon fair, partridge-fashion, from the snare.

So swans in olden tide, (Antode)
Tio, tio, tio, tio, tio, tiotix, 770

Ξυθεν ὡσπερὶ μέλιττα

Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν αἰὲ
φέρων γλυκεῖαν ῥδάν. 750

τιὸ τιὸ τιὸ τιοτίξ.

εἰ μετ' ὀρνίθων τις ὑμῶν, ὃ θεαταί, βούλεται
διαπλέκειν ζῶν ἡδέως τὸ λοιπόν, ὡς ἡμᾶς ἴτω.

Ἵσα γὰρ ἐστὶν ἐνθάδ' αἰσχροὶ τῷ νόμῳ κρατούμενα, 755
ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὄρνισιν καλὰ.

εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν νόμῳ,
τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστὶν, ἣν τις τῷ πατρὶ
προσδραμὼν εἶπη πατάξας, αἶρε πλήκτρον, εἰ μαχεῖ.
εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος, 760
ἀτταγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.

εἰ δὲ τυγχάνει τις ὦν Φρυξ μὴδὲν ἥττον Σπινθάρου,
φρυγίλος ὄρνις οὗτος ἔσται, τοῦ Φιλήμονος γένους.

εἰ δὲ δοῦλός ἐστι καὶ Καρ ὥσπερ Ἐξηκεστίδης,
φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φρά-
τερες. 765

εἰ δ' ὁ Πεισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας
βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον·
ὡς παρ' ἡμῖν οὐδὲν αἰσχρὸν ἐστὶν ἐκπερδικίσαι.

τοιᾶδε κύκνοι,

ἀντφδῆ

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίξ,

770

ACT I.

*Did their trilling pinions poise
And chant Apollo with commingling noise,
Tio, tio, tio, tiotix,
Perch'd on a knoll by Hebrus' side,
Tio, tio, tio, tiotix.*

775

*Came through the airy cloud a cry,
The dappled wild-beasts crouching lie,
And sinks the billowy sea beneath the windless sky.
Tototototototototix.*

*Olympus echoed to his utmost bound,
Amazement seiz'd the kings, and far around
Each Grace and Muse Olympian swell'd the sound.
Tio, tio, tio, tiotix.*

780

(*Antepirrhema*)

[785

Of all joys and blessings none beats the having feathers on.
One of you spectators may, wearing wings at any play,
Get at last a peckish feel, and desire a quiet meal:
Home he'll fly, just take a snack, then, with belly full, fly
back.

Isn't it then the best of things to possess a pair of wings?
In Dietrephes we find proof enough for any mind:
Osier wings were all his claim, yet a captain he became
By his tribesmen duly voted, thence to higher grade promoted;
Now he gives himself grand airs, once the roughest of the
roughs,
And the title that he bears, Colonel Horsecock of the Buffs.

END OF ACT I.

συμμυγῇ βοῇν ὁμοῦ
 πτεροῖς κρέκοντες ἱακχον Ἀπόλλω,
 τιὸ τιὸ τιὸ τιοτίξ,
 ὄχθῳ ἐφεζόμενοι παρ' Ἑβρον ποταμόν,
 τιὸ τιὸ τιὸ τιοτίξ, 775
 διὰ δ' αἰθέριον νέφος ἦλθε βοά·
 πτήξε δὲ φύλά τε ποικίλα θηρῶν,
 κύματά τ' ἔσβεσε νήνεμος αἰθήρ,
 τοτοτοτοτοτοτοτοτοτοτίξ·
 πᾶς δ' ἐπεκτύπησ' Ὀλυμπος· 780
 εἶλε δὲ θάμβος ἄνακτας· Ὀλυμπιάδες δὲ μέλος Χάριτες
 Μοῦσαι τ' ἐπωλόλυξαν.
 τιὸ τιὸ τιὸ τιοτίξ.

οὐδέν ἐστ' ἄμεινον οὐδ' ἥδιον ἢ φύσαι πτερὰ. 785
 αὐτίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,
 εἶτα πεινῶν τοῖς χοροῖσι τῶν τρυγφδῶν ἤχθετο,
 ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε,
 κἄτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὐθις αὖ κατέπτετο·
 ἄρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον;
 ὥς Διτρέφης γε πυτιναῖα μόνον ἔχων πτερὰ
 ἡρέθη φύλαρχος, εἶθ' ἵππαρχος, εἶθ' ἐξ οὐδενὸς
 μεγάλα πράττει κἄστὶ νυνὶ ξουθὸς ἵππαλεκτρῶν.

ACT II.

SCENE: *in the Clouds. A hastily-constructed altar stands in the centre of the stage. Enter PEITHETAIROS and EUELPIDES as birds.*

Pei.  O far so good. No, never, on my word,
I never saw a creature more absurd.

Eu. What are you laughing at?

Pei. Oh, don't you know?

Those pin-feathers of yours amuse me so.

Such metamorphosis your wings produce,

You're very like a cheaply-painted goose. 808

Eu. You've limn'd my likeness: yours is quite as droll,
A blackbird stript of feathers round the poll.

Pei. These likenesses we get—the poet sings—
Wrought of none other, but by our own wings.

Cho. What's the next business?

Pei. We are bound to frame,
First thing of all, a great and glorious name
For our new city. Sacrifice is due, 810
Next, to the powers divine.

Eu. I think so too.

Cho. What title for our city shall we choose?

ACT II.

SCENE: *in the Clouds. A hastily-constructed altar stands in the centre of the stage. Enter PEITHETAİROS and EUELPIDES as birds.*

ΠΕΙ.  ΑΤΤΙ τοιαντί· μὰ Δι' ἐγὼ μὲν πράγμα πω
γελοιότερον οὐκ εἶδον οὐδεπώποτε.

ΕΤ. ἐπὶ τῷ γελαῶς;

ΠΕΙ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.

οἷσθ' ὃ μάλιστ' ἔοικας ἐπτερωμένος;

εἰς εὐτέλειαν χηνὶ συγγεγραμμένῃ. 805

ΕΤ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῃ.

ΠΕΙ. ταυτὶ μὲν ἠκάσμεσθα κατὰ τὸν Αἰσχύλον·
τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς.

ΧΟ. ἄγε δὴ τί χρὴ δρᾶν;

ΠΕΙ. πρῶτον ὄνομα τῇ πόλει

θέσθαι τι μέγα καὶ κλεινόν, εἶτα τοῖς θεοῖς 810

θῦσαι μετὰ τοῦτο.

ΕΤ. ταῦτα κάμοι συνδοκεῖ.

ΧΟ. φέρ' ἴδω, τί δ' ἡμῖν τοῦνομ' ἔσται τῇ πόλει;

ACT II.

Pei. That which the folk at Lakedaemon use,
That big one, Sparta, would you give it?

Eu.

Fie!

Take for my city Sparta? No, not I:
The meanest pallet never should receive
So poor a fitting, while I'd girths to give.

815

Pei. What must we call it then?

Eu.

From this new home,

These nebulous altitudes in which we roam,
Some vaunting title take to suit it pat.

Pei. Cloundcuckooborough,—what d'ye say to that?

Cho. Bravo! bravo! invention's quite your forte;
A very noble name and—not too short.

820

Eu. A smartish city this! But who shall dwell,
As guardian godhead, in the citadel?
For whom the broidered mantle?

Pei.

Can't we still

Let Athenaea keep the sacred hill?

Eu. A wisely-ordered state can any be,
Where stands in highest shrine a deity
Female of sex, who, clad in armour, sees,
With shuttle in his hand, a Kleisthenes?

830

Pei. To guard the Storkwall whom shall we engage?

Cho. A bird of ours of Persian parentage,
Whose fear-awakening fame resounds afar,
The gallant chicken of the god of war.

835

Eu. O my lord Chicken! ay, 'tis chosen well;
No god is fitter upon rocks to dwell.

ΠΕΙ. βούλεσθε τὸ μέγα τοῦτο τοῦκ Λακεδαίμονος
Σπάρτην ὄνομα καλῶμεν αὐτήν;

ΕΤ. Ἡράκλεις·

Σπάρτην γὰρ ἂν θέιμην ἐγὼ τήμῃ πόλει; 815
οὐδ' ἂν χαμεύνη πάνυ γε κειρίαν γ' ἔχων.

ΠΕΙ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ' ;

ΕΤ. ἐντευθενὶ

ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
χαυνόν τι πάνυ.

ΠΕΙ. βούλει Νεφελοκοκκυγίαν;

ΧΟ. ἰὸν ἰού·

καλὸν σύ γ' ἀτεχνῶς καὶ μέγ' ἦρρες τοῦνομα. 820

ΕΤ. λιπαρὸν τὸ χρῆμα τῆς πόλεως. τίς δαὶ θεὸς
πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;

ΠΕΙ. τί δ' οὐκ Ἀθηναίαν ἐῷμεν πολιάδα;

ΕΤ. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις,
ὅπου θεὸς γυνὴ γεγονυῖα πανοπλίαν 830
ἔστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα;

ΠΕΙ. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;

ΧΟ. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ περσικοῦ,
ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ
Ἄρεως νεοττός. 835

ΕΤ. ὦ νεοττέ δέσποτα·

ὥς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.

ACT II.

Pei. Now you start off, ascend the upper air,
 And lend a hand to help the masons there:
 Pass on the lime, to mix the mortar strip,
 Carry the hod up, from the ladder slip; 840
 Appoint the watch, the fire still hidden keep,
 Run round the beat with bell, there fall asleep.
 Despatch one herald to the gods on high,
 To men beneath another from the sky;
 For me returning bid him ask. 845

Eu. I see;
 You mean to rest here; rest and hang—for me.

Pei. Go on your mission, friend: without you none
 Of all the things I mention will be done. [*Exit Euelpides.*
 Now must we hold a solemn sacrifice
 In honour of the new-made deities;
 And I will fetch a priest to range the show. 849
 Lads, lift the basket and the ewer. So. [*Exit Peithetairos.*

Cho. *I say so too: I vote with you,* *Strophe.*
Yes, and add one counsel due:
To the gods devout profession
Let us make in grand procession,
And, to win their favour, bring
A nice sheep as offering. 855
Utter forth, utter high
To the god a Pythian cry;
And let Chairis to our lay
Flauto obligato play.

ΠΕΙ. ἄγε νυν σὺ μὲν βάδιζε πρὸς τὸν ἀέρα
καὶ τοῖσι τειχίζουσι παραδιακόνει,
χάλικας παραφόρει, πηλὸν ἀποδὺς ὄργασον,
λεκάνην ἀνένεγκε, κατὰπες' ἀπὸ τῆς κλίμακος, 840
φύλακας κατὰστησαι, τὸ πῦρ ἔγκρυπτ' αἰεί,
κωδωνοφορῶν περίτρεχε καὶ κάθειδ' ἐκεῖ·
κήρυκε δὲ πέμψον τὸν μὲν ἐς θεοὺς ἄνω,
ἕτερον δ' ἄνωθεν αὖ παρ' ἀνθρώπους κάτω,
καῖκεῖθεν αὖθις παρ' ἐμέ. 845

ΕΥ. σὺ δέ γ' αὐτοῦ μένων
οἴμωζε παρ' ἐμ'.

ΠΕΙ. ἴθ', ὦγάθ', οἱ πέμπω σ' ἐγώ.
οὐδὲν γὰρ ἄνευ σοῦ γ' ὦν λέγω πεπράξεται.
[Exit Euelpides.
ἐγὼ δ' ἵνα θύσω τοῖσι καινοῖσιν θεοῖς,
τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.
παῖ παῖ, τὸ κανοῦν αἴρεσθε καὶ τὴν χέρνιβα. 850
[Exit Peithetairos.

ΧΟ. ὁμορροθῶ, συνθέλω,
συμπαραινέσας ἔχω
προσόδια μεγάλα σεμνὰ προσιέναι θεοῖσιν,
ἅμα δὲ προσέτι χάριτος ἔνεκα προβάτιόν τι θύειν. 855
ἴτω ἴτω δὲ πυθιάς βοὰ θεῶ,
συναυλεῖτω δὲ Χαῖρις ᾠδᾶ.

ACT II.

A Fluteplayer, *wearing the mask of a raven with a mouthpiece,*
enters and begins to play.

Enter PEITHETAIROS with a Priest.

Pei. A truce there to your puffing! Herakles!
What creature's this? Will marvels never cease?
Full many a wondrous sight I've seen, but none
To match a raven with a mouthpiece on.
Your office now begins; initiate, priest,
To the new gods our sacrificial feast.

Pr. I'll do the solemn duty, since you ask it:
But where is he that bears the sacred basket?

Let us pray to Hestia birdqueen of flame; and to holy Kite
that guards the same— 885

Pei. Hail, Sunium-worshipp'd Hawk; hail, royal Stork.

Pr. and to the Pythian and Delian Swan; and to Lato,
Mother-quail, and Artemis the Goldfinch— 890

Pei. Now no more Kolaenis, she Goldfinch Artemis will be.

Pr. and to the Redstart Sabazian, and to the Sparrow,
mighty Mother of gods and men— 895

Pei. O lady Kybele, be good to us, O Sparrow, Mother
of Kleokritus.

Pr. and to Olympian birds and lady-birds all, with united
prayer we call, that to Clouduckooburgesses they grant health
and wealth and all they want, themselves and their alliance,
especially the Chians—

Pei. That's delicious, I declare: Chians tack'd on every-
where! 899

A Fluteplayer, *wearing the mask of a raven with a mouthpiece, enters and begins to play.*

Enter PEITHETAIROS with a Priest.

ΠΕΙ. παῦσαι σὺ φυσῶν. Ἡράκλεις τουτὶ τί ἦν;
ἐπεὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δειν' ἰδὼν
οὐπω κόρακ' εἶδον ἐμπεφορβειωμένον.
ἱερεῦ, σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.

ΙΕ. δράστω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων;
εὐχέσθε τῇ Ἑστία τῇ ὀρνιθείῳ καὶ τῷ ἱκτίνῳ τῷ
ἑστιούχῳ

866

ΠΕΙ. ὦ σουνιέρακε χαῖρ' ἀναξ πελαργικέ.

ΙΕ. καὶ κύκνῳ πυθίῳ καὶ δηλίῳ καὶ Λητοῖ ὀρνυγο-
μήτρᾳ καὶ Ἀρτέμιδι ἀκαλανθίδι,

870

ΠΕΙ. οὐκέτι κολαινὶς ἀλλ' ἀκαλανθὶς Ἀρτεμις.

ΙΕ. καὶ φρυγίῳ σαβαζίῳ καὶ στρούθῳ μεγάλῃ μητρὶ
θεῶν καὶ ἀνθρώπων,

875

ΠΕΙ. δέσποινα Κυβέλη, στρούθε, μήτηρ Κλεοκρίτου.

ΙΕ. καὶ ὀρνισιν ὀλυμπίοις καὶ ὀλυμπίῃσι πᾶσι καὶ πᾶ-
σησιν, διδόναι Νεφελοκόκκυγιεῦσιν ὑγίειαν καὶ σω-
τηρίαν αὐτοῖσι καὶ Χίοισι,

ΠΕΙ. Χίοισιν ἥσθην πανταχοῦ προσκειμένοις.

880

ACT II.

Pr. and to each hero-bird and hero's son, and to pelican
and porphyryon ; and to heathcock and blackcock, and peacock ;
and to gannet, and heron, and grosbeak, and shrike, and
screechowl ; and to blackcap, and titmouse, and earlytrumpet-
fowl—

Pei. A plague on all this nonsense ! cease to bawl.

Ho, ho ! what victim's this to which you call 880

Ospreys and vultures, dolt ! a single kite,

D'ye see, could swoop and carry off this mite.

Clear out from us, and take your wreaths away :

I'll make this sacrifice myself to day. [Exit Priest.

Cho. So now again a second strain *Antistrophe.* 885

I must raise and not refrain :

While they bear the sacred lotion,

I must set my songs in motion,

And to this our solemn rite

All the blessed gods invite :

No, not all ; one alone,

If indeed there's meat for one. 900

In the victim standing by

Only beard and horns I spy.

Pei. Let us pray and sacrifice to the feather'd deities.

Enter Poet.

Po. Of Cloudecuckooborough's city

Celebrate the happy state,

O my Muse, in hymnèd ditty. 905

Pei. What importation's this ? say who you are.

ΙΕ. καὶ ἥρωσιν ὄρνισι καὶ ἡρώων παισὶ, πορφυρίωνι καὶ
πελεκᾶντι καὶ πελεκίνῳ καὶ φλέξιδι καὶ τέτρακι καὶ
ταῶνι

καὶ ἐλεᾷ καὶ βασκᾷ καὶ ἐλασᾷ καὶ ἐρῳδιῷ καὶ καταρ-
ράκτηι 885

καὶ μελαγκορύφῳ καὶ αἰγιθάλλῳ καὶ ἡρισύλπιγγι,

ΠΕΙ. παῦ' ἐς κόρακας, παῦσαι καλῶν. ἰὸν ἰού,
ἐπὶ ποῖον, ὦ κακόδαιμον, ἱερεῖον καλεῖς 890

ἀλιαέτους καὶ γῦπας; οὐχ ὀρᾶς ὅτι

ἰκτῖνος εἰς ἂν τοῦτό γ' οἴχοιθ' ἀρπάσας;

ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·

ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος. [*Exit Priest.*]

ΧΟ. εἴτ' αὖθις αὖ τᾶρα σοι 895

δεῖ με δεύτερον μέλος

χέρνιβι θεοσεβῆς ὅσιον ἐπιβοᾶν, καλεῖν δὲ

μάκαρας, ἕνα τινὰ μόνον, εἴπερ ἱκανὸν ἔξετ' ὄψον. 900

τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν

γένειόν τ' ἐστὶ καὶ κέρατα.

ΠΕΙ. θύοντες εὐξώμεσθα τοῖς πτερίνοις θεοῖς.

Enter Poet.

ΠΟ. Νεφελοκοκκυγίαν τὰν εὐδαίμονα
κλῆσον, ὦ Μοῦσα, τεαῖς ἐν ὕμνων αἰοδαῖς. 905

ΠΕΙ. τουτὶ τὸ πρῶγμα ποδαπὸν; εἰπέ μοι τίς εἶ;

ACT II.

Po. One who honey-voicèd song produces,
A holy menial of the Muses :
Such is the title Homer uses.

910

Pei. A slave are you, yet keep your flowing hair ?

Po. No ; but every one that song produces
Is a holy menial of the Muses ;
Such is the title Homer uses.

Pei. Your blouse too's holy ; to your trade you owe it :
But what the mischief brings you here, Sir poet ?

Po. Fine odes I've made and many, to renown
In song Cloudecuckooborough, your new town,
Some Cyclian, others Parthenean,
Others in style Simonidean.

Pei. When did you set about this song-inditing? 920

Po. Long on this city, long have I been writing.

Pei. What? haven't I held its name-feast now, you gaby,
And called it for the first time, like a baby?

Po. By the Muses tidings swift are carried ;
Swifter than the glancing force
Of the lightning-footed horse
Came the news, and never tarried. 925
But, O sacred-titled lord,
Founder and sire of Aetna's state,
What thy bounty can afford,
Be it little, be it great,
With a generous soul incline
To bestow on mine from thine. 930

Pei. This plaguy wretch will worry us, I see,

- ΠΟ. ἐγὼ μελιγλώσσων ἐπέων ἰεῖς αἰοιδὰν
Μουσάων θεράπων ὀτρηρός,
κατὰ τὸν Ὅμηρον. 910
- ΠΕΙ. ἔπειτα δῆτα δοῦλος ὦν κόμην ἔχεις;
- ΠΟ. οὐκ ἀλλὰ πάντες ἐσμέν οἱ διδάσκαλοι
Μουσάων θεράποντες ὀτρηροί,
κατὰ τὸν Ὅμηρον.
- ΠΕΙ. οὐκ ἐτὸς ὀτρηρὸν καὶ τὸ ληδάριον ἔχεις. 915
ἀτὰρ, ὦ ποιητά, κατὰ τί δεῦρ' ἀνεφθάρης;
- ΠΟ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ
καὶ παρθένεια καὶ κατὰ τὰ Σιμωνίδου.
- ΠΕΙ. ταυτὶ σὺ πότε ἐποίησας; ἀπὸ πόσου χρόνου; 920
- ΠΟ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλήζω πόλιν.
- ΠΕΙ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ,
καὶ τοῦνομ' ὥσπερ παιδίῳ νῦν δὴ ἔθεμην;
- ΠΟ. ἀλλὰ τις ὥκεῖα Μουσάων φάτις
οἷάπερ ἵππων ἀμαρυγὰ. 925
σὺ δὲ πάτερ κτίστορ Αἴτνας,
ζαθέων ἱερῶν ὁμώνυμε,
δὸς ἐμὶν ὅ τι περ
τεῖ κεφαλᾷ θέλῃς
πρόφρων δόμεν ἐμὶν τεῖν. 930
- ΠΕΙ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,

ACT II.

If we don't shut his mouth up with a fee.
You've got a jerkin there, come, strip, bestow it
Upon my very learned friend the poet. [*To one of the slaves.*
There, poet, take this jerkin for your need;
Your shivering plainly shews it what you need. 935

Po. Glad the friendly Muse receiveth
What the gracious donor giveth;
Yet expand your mental ear,
And a verse of Pindar hear.

Pei. We shan't get quit of him just yet, 'tis clear. 940

Po. In the nomad Skythian's plain
Wanders ever, cold and lonely,
Straton with a jerkin only;
Jerkin only, 'tis notorious,
Without tunic is inglorious.
Duly comprehend the strain. 945

Pei. You want the tunic: that I comprehend.
Come, strip: one must assist a poet friend, [*To the slave.*
There, take it and be off.

Po. I go: yet stay,
The city must receive this parting lay.
Seated on thy golden throne,
Muse, prepare a noble ditty
For the quivering, shivering city. 950
To the snow-propelling zone,
The many-path'd, I hied awa',

Tralalala!

Pei. But now the tunic's on your back, my friend,
Of quivering and of shivering there's an end. [*Exit Poet.* 955

εἰ μή τί γ' αὐτῷ δόντες ἀποφευξοίμεθα.
οὔτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,
ἀπόδουθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.

[To one of the slaves.

ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς. 935

ΠΟ. τόδε μὲν οὐκ ἀέκουσα φίλα

Μούσα τόδε δῶρον δέχεται·

τὺ δὲ τεῖ φρενὶ μάθε πινδάρειον ἔπος.

ΠΕΙ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται. 940

ΠΟ. νομάδεσσι γὰρ ἐν Σκύθαις

ἀλᾶται Στράτων,

ὃς ὑφαντοδόνατον ἔσθος οὐ πέπαται·

ἀκλεῆς δ' ἔβα σπολὰς ἄνευ χιτῶνος.

ξύνες ὅ τοι λέγω.

945

ΠΕΙ. ξυνήχ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.

ἀπόδουθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν. [To the slave.

ἄπελθε τουτονὶ λαβών.

ΠΟ. ἀπέρχομαι,

κᾶς τὴν πόλιν γ' ἐλθὼν ποιήσω τοιαδί·

κλήσον, ὦ χρυσόθρονε, τὰν τρομερὰν κρυερὰν, 950

νιφοβόλα πεδία πολύπορά τ' ἤλυθον· ἀλαλαί.

ΠΕΙ. νῆ τὸν Δί' ἀλλ' ἤδη πέφευγας ταυταγὶ

τὰ κρυερὰ τονδὶ τὸν χιτωνίσκον λαβών.

955

[Exit Poet.

ACT II.

I can't conceive how to this rascal went
Such early notice of our settlement.
Boy, carry round again the laver. So.
Silence !

Enter a Soothsayer.

Soo. Commence not on the goat.

Pei. Hillos !

What's here ?

960

Soo. A soothsayer.

Pei. Bad luck be thine !

Soo. Cast not contempt, great Sir, on things divine :
Here is an oracle of Bakis : see :
It fits Cloudcuckooborough perfectly.

Pei. Then, ere I coloniz'd this city, why
Came you not here, and sang your prophecy ?

965

Soo. The spirit hindered then.

Pei. Well, well ! rehearse :

There's no great harm in listening to your verse.

Soo. 'But when the wolves and hoary crows unite
To build 'twixt Sikyon and great Korinth's height'—

Pei. And with Korinthians what concern have I ?

Soo. This hint of Bakis indicates the sky.
'Bid first in honour of Pandora bleed
A white-fleec'd ram : and then, as fitting meed
For the first prophet who my songs shall bear,
A goodly coat and sandals new prepare.'

970

τουτὶ μὰ Δῖ' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,
οὕτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν.
αὐθις σὺ περιχώρει λαβὼν τὴν χέρνιβα.
εὐφημία 'στω.

Enter a Soothsayer.

ΧΡΗ. μὴ κατάρξῃ τοῦ τράγου.

ΠΕΙ. σὺ δ' εἰ τίς; 960

ΧΡΗ. ὅστις; χρησμολόγος.

ΠΕΙ. οἴμωζέ νυν.

ΧΡΗ. ὦ δαιμόνιε, τὰ θεῖα μὴ φαύλως φέρε·
ὥς ἔστι Βάκιδος χρησμός ἀντικρυς λέγων
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕΙ. κάπειτα πῶς
τοῦτ' οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πόλιν
τῇνδ' οἰκίσαι; 965

ΧΡΗ. τὸ θεῖον ἐνεπόδιζέ με.

ΠΕΙ. ἀλλ' οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.

ΧΡΗ. ἀλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορώναι
ἐν ταύτῳ τὸ μεταξὺ Κορίνθου καὶ Σικυνῶνος,

ΠΕΙ. τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;

ΧΡΗ. ἤνιξας ὁ Βάκισ τοῦτο πρὸς τὸν ἀέρα. 970
πρῶτον Πανδώρα θῆσαι λευκότριχα κριόν·
ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρῶτιστα προφήτης,
τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα,

ACT II.

Pei. They're in it too, the sandals?

Soo. Take the book.

And, furthermore, the prophecy commands

'To give a cup, and fill with tripe his hands.' 975

Pei. And giving tripe is in it?

Soo. Take the book.

'And if thou doest my bidding, reverend Childe,

An eagle in the clouds shalt thou be styled:

But if thou giv'st not, never shalt thou prove

Throstle or woodpecker or turtledove.'

Pei. And is all this included? 980

Soo. Take the book.

Pei. Your oracle is not like this of mine,

Which I got copied from Apollo's shrine.

'But when some swindler, uninvited there,

Disturbs the sacrifice, and tripe would share,

Let well-belabour'd ribs be all his fare.' 985

Soo. I think you're talking nonsense.

Pei. Take the book.

'Nor spare e'en eagle in the clouds, though he

Or Lampon or great Diopethes be.'

Out, vermin, out! [Beats him. 990

Soo. Alack and welladay!

Pei. Get out, and soothsay somewhere else: away!

[Exit Soothsayer.

ΠΕΙ. ἔνεστι καὶ τὰ πέδιλα;

ΧΡΗ. λαβὲ τὸ βιβλίον.

καὶ φιάλῃν δοῦναι, καὶ σπλάγχνων χεῖρ' ἐνι-
πλήσαι.

975

ΠΕΙ. καὶ σπλάγχνα δοῦν' ἔνεστι;

ΧΡΗ. λαβὲ τὸ βιβλίον.

κὰν μὲν, θέσπιε κούρε, ποιῆς ταῦθ' ὥς ἐπιτέλλω,
αἰετὸς ἐν νεφέλῃσι γενήσεται· αἱ δέ κε μὴ δῶς,
οὐκ ἔσει οὐ τρυγών, οὐ λάϊος, οὐ δρυκολάπτης.

ΠΕΙ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;

980

ΧΡΗ. λαβὲ τὸ βιβλίον.

ΠΕΙ. οὐδὲν ἄρ' ὅμοιός ἐσθ' ὁ χρησμὸς τουτ' αἰ,
ὃν ἐγὼ παρὰ τὰ πόλλωνος ἐξεγραψάμην·
αὐτὰρ ἐπὴν ἄκλητος ἰὼν ἄνθρωπος ἀλαζὼν
λυπῇ θύοντας καὶ σπλαγχνεύειν ἐπιθυμῇ,
δὴ τότε χρὴ τύπτειν αὐτὸν πλευρῶν τὸ μεταξύ, 985

ΧΡΗ. οὐδὲν λέγειν οἶμαί σε.

ΠΕΙ. λαβὲ τὸ βιβλίον.

καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσιν,
μήτ' ἦν Λάμπων ἢ μήτ' ἦν ὁ μέγας Διοπεύθης.
οὐκ εἰ θύραζ'; ἐς κόρακας. [Beats him. 990

ΧΡΗ. οἷμοι δαίλαιος.

ΠΕΙ. οὐκουν ἐτέρωσε χρησμολογήσεις ἐκτρέχων;

[Exit Soothsayer.

ACT II.

Enter METON.

Me. I'm come to join you—

Pei. Here's another pest.

What are you come for? what's the ideal thought,

What the design, the boot, of this your journey?

Me. I want to measure geometrically 965
Your atmosphere, and map it out in acres.

Pei. And in heaven's name, who are you?

Me. Meton I,
To Hellas and Kolonos known.

Pei. And these,
What are they?

Me. Rules for measuring the atmosphere.
For instance, all the atmosphere in shape 1000
Is like a stove, as near as can be: so
When I my lineal fix, and from above
Insert a pair of flexile compasses—
You comprehend?

Pei. I do not comprehend.

Me. A straight rule I apply to measure with,
That so your circle may become quadrangular, 1005
With market-place i' the middle, whither lead
Straight roads converging to the very centre:
And thus, as from a star, being circular,

Enter METON.

ΜΕ. ἤκω παρ' ὑμᾶς

ΠΕΙ. ἕτερον αὖ τουτὶ κακόν.

τί δ' αὖ σὺ δράσων; τίς ἰδέα βουλευματος;

τίς ἢ ᾧ πίνοια, τίς ὁ κόθορνος τῆς ὁδοῦ;

ΜΕ. γεωμετρήσαι βούλομαι τὸν ἀέρα 995
ὑμῖν διελεῖν τε κατὰ γύας.

ΠΕΙ. πρὸς τῶν θεῶν

σὺ δ' εἰ τίς ἀνδρῶν;

ΜΕ. ὅστις εἴμ'; ἐγὼ Μέτων,
ὃν οἶδεν Ἑλλὰς χῶ Κολωνός.

ΠΕΙ. εἰπέ μοι,
ταυτὶ δέ σοι τί ἔστι;

ΜΕ. κανόνες ἀέρος.
αὐτίκα γὰρ ἀήρ ἔστι τὴν ἰδέαν ὅλος 1000
κατὰ πνιγέα μάλιστα. προσθεῖς οὖν ἐγὼ
τὸν κανόν', ἄνω δὲ τουτονὶ τὸν καμπύλον
ἐνθεῖς διαβήτην—μανθάνεις;

ΠΕΙ. οὐ μανθάνω.

ΜΕ. ὀρθῶ μετρήσω κανόνι προστιθείς, ἵνα
ὁ κύκλος γένηται σοι τετράγωνος, κὰν μέσφω 1005
ἀγορά, φέρουσαι δ' ὥσιν εἰς αὐτὴν ὁδοὶ
ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ δ' ἀστέρος
αὐτοῦ κυκλοτεροῦς ὄντος ὀρθαὶ πανταχῇ

ACT II.

Straight rays may flash their light in all directions.

Pei. The man's a second Thales. Meton— 1010

Me. Well?

Pei. I'm your good friend, believe me; take my counsel,
And move, without disturbance, out o' the way.

Me. What danger is there?

Pei. As in Lakedaemon,
Aliens are banish'd, feelings are excited,
And many stripes are stirring through the city.

Me. Is discord raging here?

Pei. No, not at all. 1015

Me. What is the matter then?

Pei. In perfect concord
We are resolved to kick out every humbug.

Me. I must be gone then.

Pei. Yes: I'm not quite sure
You've time: here are the stripes, impending now.

[*Beats him.*]

Me. Me miserable!

Pei. Didn't I give you warning?
Remeasure yourself and be off elsewhere. [*Exit Meton.* 1020]

Enter an Inspector.

Ins. Where are the consuls?

ἀκτῖνες ἀπολάμπωσιν.

ΠΕΙ. ἄνθρωπος Θαλῆς.

Μέτων

1010

ΜΕ. τί ἔστιν;

ΠΕΙ. ἴσθ' ὅτι· φιλῶ σ' ἐγώ,
κάμοι πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.

ΜΕ. τί δ' ἐστὶ δεινόν;

ΠΕΙ. ὥσπερ ἐν Λακεδαίμονι
ξηνηλατεῖται καὶ κεκίνηται φρένες·
πληγαὶ συχναὶ κατ' ἄστυ.

ΜΕ. μῶν στασιάζετε;

ΠΕΙ. μὰ τὸν Δί' οὐ δῆτ'.

1015

ΜΕ. ἀλλὰ πῶς;

ΠΕΙ. ὁμοθυμαδὸν

σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.

ΜΕ. ὑπάγοιμί τ᾽ ἄν.

ΠΕΙ. νῆ Δί' ὡς οὐκ οἶδ' ἄρ' εἰ
φθαίης ἄν· ἐπικευνται γὰρ ἐγγυὺς αὐταί. [*Beats him.*]

ΜΕ. οἷμοι κακοδαίμων.

ΠΕΙ. οὐκ ἔλεγον ἐγὼ πάλαι;

οὐκ ἀναμετρήσεις σαντὸν ἀπιῶν ἀλλαχῇ;

1020

[*Exit Meton.*]

Enter an Inspector.

ΕΠΙ. ποῦ πρόξενοι;

ACT II.

Pei. Who's this dainty don?

Ins. I'm an inspector by the bean elected
To this Cloudecuckooborough.

Pei. An inspector?
Who sent you here?

Ins. A certain trumpery warrant
Of Teleas. 1025

Pei. Will you take your salary then,
Not bore us, but be gone?

Ins. With all my heart.
I wish'd to stay at home and sit in parliament:
Some foreign business I have done with Pharnakes.

Pei. Take it and go then. That's your salary. [*Beats him.*]

Ins. What's this? 1030

Pei. A sitting of the house on Pharnakes.

Ins. I call you all to witness I am beaten,
I, an inspector.

Pei. Shoo! shoo! won't you scud,
And take your brace of ballot-boxes with you? [*Exit Inspector.*]
Now is not this a scandal? To our city
Already they are sending out inspectors
Before our sacrifices are performed.

Enter a Plebiscite-vendor.

Ple. 'If any Cloudecuckooburgess wrong an Athenian—' 1035

ΠΕΙ. τίς ὁ Σαρδανάπαλλος οὐτοσί;

ΕΠΙ. ἐπίσκοπος ἦκω δεῦρο τῷ κυάμφ λαχὼν
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕΙ. ἐπίσκοπος;
ἔπεμψε δὲ τίς σε δεῦρο;

ΕΠΙ. φαῦλον βιβλίον
Τελέου τι.

1025

ΠΕΙ. βούλει δῆτα τὸν μισθὸν λαβὼν
μὴ πράγματ' ἔχειν ἀλλ' ἀπιέναι;

ΕΠΙ. νῆ τοὺς θεοὺς.
ἐκκλησιάσαι γοῦν ἐδεόμην οἴκοι μένων.
ἔστιν γὰρ ἃ δι' ἐμοῦ πέπρακται Φαρνάκη.

ΠΕΙ. ἅπιθι λαβὼν· ἔστιν δ' ὁ μισθὸς οὐτοσί.

[Beats him.

ΕΠΙ. τουτὶ τί ἦν;

1030

ΠΕΙ. ἐκκλησία περὶ Φαρνάκου.

ΕΠΙ. μαρτύρομαι τυπτόμενος ὦν ἐπίσκοπος.

ΠΕΙ. οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τῷ κάδῳ;

[Exit Inspector.

οὐ δεινά; καὶ πέμπουσιν ἤδη ἵπποκόπους
ἐς τὴν πόλιν, πρὶν καὶ τεθῆσθαι τοῖς θεοῖς;

Enter a Plebiscite-vendor.

ΨΗ. εἰν δ' ὁ Νεφελοκοκκυγιεὺς τὸν Ἀθηναῖον ἀδικῇ 1035

ACT II.

Pei. What plague again is here? what manuscript?

Pla. Vendor of plebiscites am I; new laws
I'm come amongst you here to sell.

Pei. Sell what?

Pla. 'For Cloudeuckooburgesses we decree that all the
measures and weights shall be the same as those of Poland.' 1040

Pei. Yours soon shall be the same as those of Woland.

[*Beats him.*]

Pla. Sir, what do you mean?

Pei. Go, take away your laws.

I'll sharpen them for you to-day, those laws. 1045

[*Exit Plebiscite-vendor.*]

Ins. [*from the side*]. I summon Peithetairos for assault,
to appear at the April sessions without default.

Pei. Oh, really, you're amongst us, are you, still?

Ple. [*from the side*]. 'If any shall drive out the magistrates,
and not receive them, as the column states—' 1050

Pei. O cruel fate! and you're amongst us still?

Ins. [*from the side*]. I'll ruin you in damages, I will.

I'll lay them at ten thousand drachmas, Sir.

Pei. I'll scatter to the winds your ballot-boxes.

Ins. [*from the side*]. Your insult to the column once at even,
Remember that.

Pei. Faugh, faugh! let some one seize him.

Oh, you won't tarry, won't you?—From this place 1055

Let us as soon as possible go in

And sacrifice unto the gods the goat. [*Exeunt all but Chorus.*]

ΠΕΙ. τουτὶ τί ἔστιν αὖ κακόν; τί τὸ βιβλίον;

ΨΗ. ψηφισματοπώλης εἰμὶ καὶ νόμους νέους
ἤκω παρ' ὑμᾶς δεῦρο πωλήσων.

ΠΕΙ. τὸ τί;

ΨΗ. χρήσθαι Νεφελοκοκκυγιάς τοῖς αὐτοῖς μέτροισι καὶ 1040
σταθμοῖσι καὶ νομίσμασι καθάπερ Ὀλοφύξιοι.

ΠΕΙ. σὺ δέ γ' οἴσπερ ὠτοτύξιοι χρήσει τάχα. [*Beats him.*

ΨΗ. οὗτος τί πάσχεις;

ΠΕΙ. οὐκ ἀπολείεις τοὺς νόμους;

πικροὺς ἐγὼ σοι τήμερον δείξω νόμους. 1045
[*Exit Plebiscite-vendor.*

ΕΠΙ. καλοῦμαι Πειθέταιρον ὕβρεως ἐς τὸν μουνυχιῶνα.
[*From the side.*

ΠΕΙ. ἀληθες, οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ;

ΨΗ. ἐὰν δέ τις ἐξελαύνη τοὺς ἄρχοντας καὶ μὴ δέχῃται 1050
κατὰ τὴν στήλην, [From the side.

ΠΕΙ. οἴμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;

ΕΠΙ. ἀπολῶ σε καὶ γράψω σε μυρίας δραχμάς.
[*From the side.*

ΠΕΙ. ἐγὼ δὲ σοῦ γε τῷ κάδῳ διασκεδῶ.

ΕΠΙ. μέμνησ' ὅτε τῆς στήλης κατετίλῃς ἐσπέρας;
[*From the side.*

ΠΕΙ. αἰβοῖ· λαβέτω τις αὐτόν. οὗτος, οὐ μενεῖς; 1055
ἀπίωμεν ἡμεῖς ὡς τάχιστ' ἐντευθενὶ
θύσοντες εἴσω τοῖς θεοῖσι τὸν τράγον.
[*Exeunt all but Chorus.*

ACT II.

(Ode)

Cho. *Through the coming ages now
 With the sacrifice and vow
 Mortals shall to me be praying,
 Me the allseeing and allwaying,* 1080
*Me whose active sight extends
 To the earth's extremest ends.
 I preserve the blooming fruit,
 Slaying every noxious brute:
 Such as with rapacious jaw
 Under ground the rootlets gnaw;* 1085
*Such as, lurking in the boughs,
 On the budding fruitage browse;
 I destroy the loathsome swarm
 That with foul pollution harm
 All the garden's fragrant charm:
 Biting creatures, creatures crawling,
 Bleed beneath my pinions sprawling.* 1090

(Epirrhema)

Specially, however, it is notified to-day,
 Melian Diagoras if any of you slay,
 Your reward's a talent; and a talent for the head
 Shall be paid of any of the tyrants that are dead. 1095
 Also we do thus declare our high and mighty will:—
 Sparrower Philokrates if any of you kill,
 You will get a talent; if alive he's taken, four;
 For he strings and sells the finches at a groat a score,
 Blows the fieldfares out and shews 'em with insulting grin, 1099
 To the nozzles of the blackbirds sticks the feathers in;

XO. ἤδη ᾿μοι τῷ παντόπῳ ῥῳδή
 καὶ παντάρχα θνητοὶ πάντες
 θύσουσ' εὐκταίαις εὐχαῖς. 1060
 πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,
 σῶζω δ' εὐθαλεῖς καρποὺς
 κτείνων παμφύλων γένναν
 θηρῶν, χαὶ πάντ' ἐν γαίᾳ
 ἐκ κάλυκος ἀύξανόμενον γένυσι παμφάγοις 1065
 δένδρεσί τ' ἐφεζόμενα καρπὸν ἀποβόσκειται·
 κτείνω δ' οἱ κήπους εὐώδεις
 φθείρουσιν λύμαις ἐχθίσταις,
 ἐρπετά τε καὶ δάκετα πάνθ' ὅσα περ
 ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐν φοναῖς ὄλλυται. 1070
[ἐπίρρημα
 τῇδε μέντοι θῆμέρᾳ μάλιστ' ἐπαναγορεύεται,
 ἣν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μῆλιον,
 λαμβάνειν τάλαντον, ἣν τε τῶν τυράννων τίς τινα
 τῶν τεθνηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν. 1075
 βουλόμεσθᾳ νυν ἀνειπεῖν ταῦτ' ἀχρεῖς ἐνθαδί·
 ἣν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθειον,
 λήψεται τάλαντον, ἣν δὲ ζῶν τις ἀγάγῃ, τέτταρα,
 ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοῦ βολοῦ,
 εἶτα φουσὼν τὰς κίχλας δείκνυσι καὶ λυμαίνεται, 1080
 τοῖς τε κοψίχοισιν ἐς τὰς ῥίνας ἐγγχεῖ τὰ πτερὰ,

ACT II.

Pigeons that he catches in his cages all are set,
 And must be decoy-birds for him, fastened in a net.
 Thus do we proclaim. And if by any of you men
 Birds are kept in aviaries, let them loose again. 1085
 Our police shall seize you, if this warning you defy,
 And in penal servitude decoying men you'll lie.

(*Antode*)

*Happy are the feathered folk,
 Who in winter wear no cloak; 1090
 And the summer does not burn us
 With its hot far-flashing furnace:
 But in flowery meads I dwell,
 Lingering oft in leafy dell,
 When the inspired cicala's gladness, 1095
 Swelling into sunny madness,
 Filleth all the fervid noon
 With its shrill and ceaseless tune.
 But throughout the wintry day
 In some hollow cave I stay
 With the mountain nymphs at play.
 Myrtle-berries, spring-bedew'd,
 White and tender, are my food,
 And a thousand delicacies
 From the gardens of the Graces. 1100*

(*Antepirrhema*)

On the victory I wish a word or two to say,
 How the judges all will gain by voting for our play,
 Getting better gifts than those of Paris far away. 1104
 First—for more than anything each judge has this at heart—

τὰς περιστεράς θ' ὁμοίως ξυλλαβὼν εἴρξας ἔχει,
 καὶ παναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.
 ταῦτα βουλόμεσθ' ἀνειπεῖν· κεῖ τις ὄρνιθας τρέφει
 εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι. 1085
 ἣν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὀρνέων
 αὐθις ὑμεῖς αὖ παρ' ἡμῖν δεδεμένοι παλεύσετε.

εὐδαιμον φύλον πτηνῶν ἀντφδῇ
 οἰωνῶν, οἳ χειμῶνος μὲν
 χλαῖνας οὐκ ἀμπισχνοῦνται· 1090
 οὐδ' αὖ θερμὴ πνίγους ἡμᾶς
 ἀκτὶς τηλαυγῆς θάλλπει·
 ἀλλ' ἀνθηρῶν λειμώνων
 φύλλων κόλποις ἐνναίω,
 ἥνικ' ἂν ὁ θεσπέσιος ὄξυ μέλος ἀχέτας 1095
 θάλλπεσι μεσημβρινοῖς ἡλιομανῆς βοᾷ.
 χειμάζω δ' ἐν κοίλοις ἄντροις
 νύμφαις οὐρεῖαις ξυμπαίζων·
 ἡρινά τε βοσκόμεθα παρθένια
 λευκότροφα μύρτα Χαρίτων τε κηπεύματα. 1100

[ἀντεπίρρημα

τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,
 ὅσ' ἀγάθ', ἣν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,
 ὥστε κρεῖττω δῶρα πολλῷ τῶν Ἀλεξάνδρου λαβεῖν.
 πρῶτα μὲν γὰρ οὐ μάλιστα πᾶς κριτῆς ἐφίεται, 1105

ACT II.

Never shall the Lauriotic owls from you depart,
But shall in your houses dwell, and in your purses too
Nestle close, and hatch a brood of little coins for you.
Furthermore we'll bid you live in temples like the gods,
Eagle-fashion'd pinnacles adorning your abodes. 1110
If, in some poor office plac'd, to pilfering you incline,
We will lend a small sharp hawk to favour your design ;
Craws too we will send you when you're going out to dine.
But if you reject us, then let each a little shed
Forge, like lunes o'er statues, as a shelter for his head ; 1115
Lest, without it when you walk in clean and white attire,
All the birds their vengeance take by covering you with mire.

Enter PEITHETAIROS.

Pei. Our sacrifices, Birds, are favourable :
But from the works no messenger arrives
To tell us how the business there goes on. 1120
Nay, here comes one at last, and running too
And panting in the true Alphean style.

Enter First Messenger.

First M. Where, where is—where, where, where is—where
is he,
The archon Peithetairos ?

Pei. He is here.

First M. Your wall is finish'd.

γλαῦκες ὑμᾶς οὐποτ' ἐπιλείψουσι λαυριωτικάι·
 ἀλλ' ἐνοικήσουσιν ἔνδον, ἔν τε τοῖς βαλλαντίοις
 ἐννεοττεύσουσι κακλέψουσι μικρὰ κέρματα.
 εἶτα πρὸς τούτοισιν ὥσπερ ἐν ἱεροῖς οἰκήσετε·
 τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰτόν· 1110
 καὶν λαχόντες ἀρχίδιον εἰθ' ἀρπάσαι βούλησθέ τι,
 ὀξὺν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν.
 ἦν δέ που δειπνῆτε, πρηγορῶνας ὑμῖν πέμψομεν.
 ἦν δέ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν
 ὥσπερ ἀνδριάντες· ὥς ὑμῶν ὃς ἂν μὴ μῆν' ἔχῃ, 1115
 ὅταν ἔχῃτε χλανίδα λευκὴν, τότε μάλισθ' οὕτω δίκην
 δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνισι κατατιλῶμενοι.

Enter PEITHETAIBOS.

ΠΕΙ. τὰ μὲν ἱέρ' ἡμῖν ἐστίν, ὄρνιθες, καλὰ·
 ἀλλ' οὐκ ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
 οὐδεὶς ὅτου πευσόμεθα τὰκεῖ πράγματα. 1120
 ἀλλ' οὐτοσί τρέχει τις Ἀλφειὸν πνέων.

Enter First Messenger.

ΑΓ. Α ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι ποῦ
 ποῦ Πειθέταιρός ἐστιν ἄρχων;

ΠΕΙ. οὐτοσί.

ΑΓ. Α ἐξφοδόμηταί σοι τὸ τεῖχος.

ACT II.

Pei. Thanks for your good tidings.

First M. A very noble and magnificent structure. 1125

So vast the breadth is, that upon the top
Proxenides of Bragham and Theogenes
Could drive two passing chariots clear, with steeds
Big as the wooden one of old.

Pei. Great Herakles!

First M. The height (I measured it myself) is just 1130
A hundred fathoms.

Pei. What a height, Poseidon!
Who built it up to such enormous size?

First M. Birds and none else: no bricklayer of Aegypt,
No stonehewer was there, no carpenter:
With their own hands they did it, to my marvel. 1135
There came from Libya thirty thousand cranes,
All having swallowed down foundation stones,
Which with their beaks the rails still aptly shaped:
Another party of ten thousand storks
Were brickmakers: and water from below
The plovers and the other wading birds
Were raising up into the higher air. 1140

Pei. And who conveyed the mortar for them?

First M. Herons,
In hods.

Pei. And how did they get in the mortar?

ΠΕΙ.

εὖ λέγεις.

ΑΓ.Α κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον· 1125

ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς

καὶ Θεογένης ἐναντίῳ δὺ' ἄρματε,

ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος,

ὑπὸ τοῦ πλάτους ἂν παρελασαίτην.

ΠΕΙ.

· Ἡράκλεις.

ΑΓ.Α τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγώ, 1130

ἐκατοντορόγυιον.

ΠΕΙ.

ὦ Πόσειδον, τοῦ μάκρους.

τίνες ῥυκοδόμησαν αὐτὸ τηλικουτονί;

ΑΓ.Α ὄρνιθες, οὐδεὶς ἄλλος, οὐκ αἰγύπτιος

πλινθοφόρος, οὐ λιθουργός, οὐ τέκτων παρῆν,

ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ. 1135

ἐκ μὲν γε Λιβύης ἦκον ὡς τρισμῦραι

γέρανοι θεμελίου καταπεπωκυῖαι λίθους.

τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥάμφεσιν.

ἕτεροι δ' ἐπλινθούργουν πελαργοὶ μῦριοι·

ἕδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν αἶρα 1140

αἱ χαραδριοὶ καὶ τᾶλλα ποτάμι' ὄρνεα.

ΠΕΙ. ἐπηλοφόρουν δ' αὐτοῖσι τίνες;

ΑΓ.Α

ἐρψιδιοὶ

λεκάναισι.

ΠΕΙ.

τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;

ACT II.

First M. That was the cleverest device of all, Sir.
The geese with their web-feet, as though with spades, 1145
Dipp'd down, and laid it neatly on the hods.

Pei. What feat indeed may not be wrought by feet?

First M. Ay, and the ducks, by Jove, all tightly girt,
Kept carrying bricks, and *other birds* were flying
With trowel on their heads, *to lay the bricks...* 1150
And then, like children *sucking lollipops*,
The swallows *minced* the mortar in their mouths.

Pei. Why should one hire paid labourers any more?
Well now, what next? who were the birds that wrought
The woodwork of the fort?

First M. Skill'd carpenters,
The yellow-hammers: with their hammering beaks 1155
They finish'd off the gates: the noise they made
In hammering was exactly like a shipyard.
The fortress has its portals firmly fitted,
Supplied with bolts and bars, and guarded round:
The beats are paced: the bell is borne: the watch 1160
At every point established, and the beacons
Set on the towers.—But I must run away
And clean myself. Look you, Sir, to the rest.

[*Exit First Messenger.*]

Cho. Sir, what's the matter with you? do you marvel

ΑΓ. Α τοῦτ', ὦγάθ', ἐξηύρητο καὶ σοφώτατα·
οἱ χῆνες ὑποτύπτοντες ὥσπερ ταῖς ἄμαις 1145
ἐς τὰς λεκάνας ἐνέβαλλον αὐτοῖν τοῖν ποδοῖν.

ΠΕΙ. τί δῆτα πόδες ἂν οὐκ ἂν ἐργασαίτο;

ΑΓ. Α καὶ νῆ Δ' αἱ νήτταί γε περιεζωσμένοι
ἐπλινθοφόρου· ἄνω δὲ τὸν ὑπαγωγέα
ἐπέτοντ' ἔχουσai κατόπιν 1150
. ὥσπερ παιδία

τὸν πηλὸν ἐν τοῖς στόμασιν αἱ χελιδόνες.

ΠΕΙ. τί δῆτα μισθωτοὺς ἂν ἔτι μισθοῖτό τις;
φέρ' ἴδω, τί δαί; τὰ ξύλινα τοῦ τείχους τίνες
ἀπειργάσαντ';

ΑΓ. Α ὄρνιθες ἦσαν τέκτονες
σοφώτατοι πελεκᾶντες, οἳ τοῖς ῥάμφεσιν 1155
ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος
αὐτῶν πελεκώντων ὥσπερ ἐν ναυπηγίῃ.
καὶ νῦν ἅπαντ' ἐκεῖνα πεπύλωται πύλαις
καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,
ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ 1160
φυλακαὶ καθεστήκασι καὶ φρυκτωρία
ἐν τοῖσι πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων
ἀπονύφομαι· σὺ δ' αὐτὸς ἤδη τᾶλλα δρᾷ.

[Exit First Messenger.]

ΧΟ. οὗτος τί ποιεῖς; ἄρα θαυμάζεις ὅτι

ACT II

The fortress has been finish'd with such speed! 1165

Pei. Ay, by the gods: a wondrous work it is:
In very truth it looks to me like fiction.
But wait a moment: here's a messenger,
One of the guards from thence, who's running to us
With face as martial as a pyrrhich-dance.

Enter Second Messenger.

Second M. What ho! what ho! what ho! what ho! what ho!

Pei. Well, what's the matter? 1171

Second M. Very shameful treatment!
One of those gods from Zeus's place just now
Flew through our gates into the atmosphere,
All unobserved of our day-scouts, the jays.

Pei. O shameful deed and unendurable! 1175
Which of the gods?

Second M. We know not. Wings it had,
We know.

Pei. Your course then, surely, was to launch
Some yeomanry upon its track.

Second M. We did: 1180
Our mounted archers, thirty thousand hawks,
We sent, all riding with their claws acrook,
Falcon and buzzard, vulture, nightjar, eagle:
Hark! with the rush and whirring of their wings

οὕτω τὸ τεῖχος ἐκτετείχισται ταχύ;

1165

ΠΕΙ. νῆ τοὺς θεοὺς ἔγωγε· καὶ γὰρ ἄξιον·

ἴσα γὰρ ἀληθῶς φαίνεται μοι ψεύδεσιν.

ἀλλ' ὅδε φύλαξ γὰρ τῶν ἐκείθεν ἄγγελος
ἐσθεὶ πρὸς ἡμᾶς δεῦρο πυρρίχην βλέπων.

Enter Second Messenger.

ΑΓ. Β ἰὸν ἰού, ἰὸν ἰού, ἰὸν ἰού.

1170

ΠΕΙ. τί τὸ πρᾶγμα τουτί;

ΑΓ. Β δεινότατα πεπόνθαμεν.

τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
διὰ τῶν πυλῶν εἰσέπτετ' ἐς τὸν ἀέρα,
λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.

ΠΕΙ. ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος.

1175

τίς τῶν θεῶν;

ΑΓ. Β οὐκ ἴσμεν· ὅτι δ' εἶχε πτερὰ,
τοῦτ' ἴσμεν.

ΠΕΙ. οὐκ οὖν δῆτα περιπόλους ἐχρῆν
πέμψαι κατ' αὐτὸν εὐθύς;

ΑΓ. Β ἀλλ' ἐπέμψαμεν

τρισμυρίους ἰέρακας ἵπποτοξότας,

χωρεῖ δὲ πᾶς τις ὄνυχας ἡγκυλωμένος,
κερχνῆς, τριόρχης, γύψ, κύμινδις, ἀετός·
ῥύμη τε καὶ πτεροῖσι καὶ ῥοιζήμασιν

1180

ACT II.

All ether shudders, as they seek the god.
Far off it cannot be: indeed I think
'Tis here already.

1185

Pei. Must we not get slings
And bows and arrows? Henchmen all, look out:
Shoot, smite: supply me, some one, with a sling.

[Exit Peithetairos with Second Messenger.]

Cho. War is rising, war surprising, *Strophe.*
War between the gods and me;
So let every watchbird see 1190
That this, the child of Erebos,
Our cloud-encircled atmosphere,
Be guarded strictly, far and near,
Lest any god should pass unseen of us. 1195
Look out, look out, each careful scout, around, about.
Some daemon's whirling through the lofty sky:
E'en now the winged sound approaches nigh.

IRIS appears flying across the scene.

PEITHETAİROS re-entering.

Pei. Ho, madam, whither, whither, whither flying?
Stay quiet there; be still; restrain your course. 1200
Who and what are you? Whence arrived? declare.

Iris. I'm from the realm of the Olympian gods.

Pei. And what are we to call you? bark or bonnet?

Iris. Swift Iris,

Pei. Paralus or Salaminia?

αἰθήρ δονεῖται τοῦ θεοῦ ζητουμένον·
 κάστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά που
 ἦδη 'στίν.

1185

ΠΕΙ. οὐκοῦν σφενδόνας δεῖ λαμβάνειν
 καὶ τόξα· χῶρει δεῦρο πᾶς ὑπηρέτης·
 τόξευε, παῖε, σφενδόνην τίς μοι δότω.

[Exit Peithetairos with Second Messenger.]

ΧΟ. πόλεμος αἵρεται, πόλεμος οὐ φατὸς
 πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς 1190
 αἶρα περινέφελον, ὃν ἔρεβος ἐτέκετο,
 μή σε λάθῃ θεῶν τις ταύτῃ περῶν· 1195
 ἄθρει δὲ πᾶς κύκλω σκοπῶν,
 ὥς ἐγγὺς ἦδη δαίμονος πεδαρσίου
 δίνης πτερωτὸς φθόγγος ἐξακούεται.

IRIS appears flying across the scene.

PEITHETAIROS re-entering.

ΠΕΙ. αὐτὴ σὺ ποῖ; ποῖ ποῖ πέτει; μέν' ἦσυχος,
 ἔχ' ἀτρέμας· αὐτοῦ στηθ'· ἐπίσχες τοῦ δρόμου. 1200
 τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὀπόθεν πότ' εἶ.

ΙΡΙΣ παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων.

ΠΕΙ. ὄνομα δέ σοι τί ἐστι; πλοῖον ἢ κυνὴ;

ΙΡΙΣ Ἴρις ταχεῖα.

ΠΕΙ. πάραλος ἢ σαλαμινία;

ACT II.

Iris. What means this? 1205

Pei. Won't some buzzard soar and seize her?

Iris. Seize me? What mischief's here?

Pei. We'll make you smart.

Iris. All this is monstrous folly.

Pei. By what gate

Came you within the fort, you shameless jade?

Iris. I have no notion, really, by what gate. 1210

Pei. You hear how she prevaricates. Did you
Appear before the jay-chiefs? Won't you answer?
Have you a passport from the storks?

Iris. What stuff's this?

Pei. You've got none?

Iris. Are you sane?

Pei. Did no bird-captain

Attend and set a label on your person? 1215

Iris. None set a label on my person, wretch.

Pei. And would you with such silent secrecy
Fly through a foreign city and through Chaos?

Iris. And by what other road are gods to fly?

Pei. I have no notion, really; not by this. 1220

You're guilty, let me tell you: long ere now

- ΙΡΙΣ τί δὲ τοῦτο; 1205
- ΠΕΙ. ταυτηνί τις οὐ συλλήψεται
ἀναπτόμενος τρίορχος;
- ΙΡΙΣ ἐμὲ συλλήψεται;
τί ποτ' ἐστὶ τουτὶ τὸ κακόν;
- ΠΕΙ. οἰμῶξει μακρά.
- ΙΡΙΣ ἄτοπόν γε τουτὶ πρᾶγμα.
- ΠΕΙ. κατὰ ποίας πύλας
εἰσῆλθες ἐς τὸ τεῖχος, ὃ μισρωτάτη;
- ΙΡΙΣ οὐκ οἶδα μὰ Δί' ἔγωγε κατὰ ποίας πύλας. 1210
- ΠΕΙ. ἤκουσας αὐτῆς οἶον εἰρωνεύεται;
πρὸς τοὺς κολοιάρχους προσῆλθες; οὐ λέγεις;
σφραγιῶς ἔχεις παρὰ τῶν πελαργῶν;
- ΙΡΙΣ τί τὸ κακόν;
- ΠΕΙ. οὐκ ἔλαβες;
- ΙΡΙΣ ὑγμαίνεις μέν;
- ΠΕΙ. οὐδὲ σύμβολον
ἐπέβαλεν ὀρνίθαρχος οὐδεῖς σοι παρών; 1215
- ΙΡΙΣ μὰ Δί' οὐκ ἔμοιγ' ἐπέβαλεν οὐδεῖς, ὃ μέλε.
- ΠΕΙ. κᾶπειτα δῆθ' οὕτω σιωπῇ διαπέτει
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;
- ΙΡΙΣ ποία γὰρ ἄλλη χρὴ πέτεσθαι τοὺς θεούς;
- ΠΕΙ. οὐκ οἶδα μὰ Δί' ἔγωγε· τῇδε μὲν γὰρ οὔ. 1220
ἀδικεῖς δέ. καὶ νῦν ἄρά γ' οἴσθα τοῦθ' ὅτι

ACT II.

You ought to have been seized and put to death,
No Iris in the world with greater justice,
If you'd got your deserts.

Iris. But I'm immortal.

Pei. You should have died in spite of that. Our case
Will be a cruel one, methinks, if, whilst 1225
We're ruling all the rest, you gods alone
Take every kind of license, not yet knowing
That you in your turn must obey your betters.
But tell me, whither do you steer your wings?

Iris. What, I? I'm flying on my father's errand, 1230
To bid men offer to the Olympian gods,
And on their bullock-sacrificing hearths
To slaughter sheep, and fill the streets with savour.

Pei. What's this you're saying? Offer to what gods?

Iris. What gods? to us, the gods that are in heaven.

Pei. Are you then gods? 1235

Iris. What other gods exist?

Pei. Birds unto men are gods: to them must men
Now sacrifice, and not, by Jove, to Jove.

Iris. O fool, fool! anger not the hearts of gods,
But fear, lest Justice with the spade of Zeus
Thy race in utter ruin overthrow, 1240
The torch thy body and thy circling domes
Reduce to cinders with Likymnian bolts.

δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέθανες, εἰ τῆς ἀξιάς ἐτύγχανες;

ΙΡΙΣ ἀλλ' ἀθάνατός εἰμ'.

ΠΕΙ. ἀλλ' ὅμως ἂν ἀπέθανες.

δεινότατα γάρ τοι πεισόμεσθ', ἐμοὶ δοκεῖν, 1225
εἰ τῶν μὲν ἄλλων ἄρξομεν, ὑμεῖς δ' οἱ θεοὶ
ἀκολαστανεῖτε, κοῦδέπω γινώσσεσθ' ὅτι
ἄκροατέ' ὑμῶν ἐν μέρει τῶν κρειττόνων.

φράσον δέ τοί μοι τὸ πτέρυγε ποῖ ναυστολεῖς;

ΙΡΙΣ ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς 1230
φράσσουσα θύειν τοῖς ὀλυμπίοις θεοῖς
μηλοσφαγεῖν τε βουθύτοις ἐπ' ἐσχάrais
κνισᾶν τ' ἀγυιάς.

ΠΕΙ. τί σὺ λέγεις; πόλοις θεοῖς;

ΙΡΙΣ ἱπολοισιν; ἡμῶν τοῖς ἐν οὐρανῷ θεοῖς.

ΠΕΙ. θεοὶ γὰρ ὑμεῖς; 1235

ΙΡΙΣ τίς γὰρ ἐστ' ἄλλος θεός;

ΠΕΙ. ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί,
οἷς θυτέον αὐτούς, ἀλλὰ μὰ Δί' οὐ τῷ Δί.

ΙΡΙΣ ὦ μῶρε, μῶρε, μὴ θεῶν κίνει φρένας,
δείσας ὅπως μὴ σου γένος πανώλεθρον
Διὸς μακέλλη πᾶν ἀναστρέψει δίκη, 1240
λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς
καταιθαλώσει σου λικυμνίαις βολαῖς.

ACT II.

Pei. Hark'ee, my lady! cease your shrewish rant;
 Be still; with words like these, I wish to know,
 Lydian or Phrygian do you think to scare? 1245
 If Zeus disturb us longer—mark me well—
 His palace and Amphion's domes will I
 Reduce to cinders with fire-carrying eagles:
 And, warring on him, I'll despatch to heaven
 Magogian birds, in pardskin uniforms, 1250
 Above six hundred by the tale; and once
 He found a single Magog troublesome.

Iris. Perdition seize you, wretch, with your vile language.

Pei. Shoo! shoo! be off, and suddenly: quick march!

Iris. My sire will quell your insolence, I swear.

Pei. Dear, dear! how very sad! come, fly away, 1260
 Fly, and reduce to cinders some small child. [*Exit Iris.*

Cho. *We're excluding all intruding*

Of the Jove-descended gods;

Through our fortified abodes

Never may they travel more.

Nor by this road to gods again

Shall savour rise of victims slain

On any mortal's sacrificial floor. 1265

Pei. Too bad! that herald who was sent to mortals,
 It seems as if he never would return. 1270

Enter Herald.

Herald. O Peithetairos, O thou blest, thou wisest,

- ΠΕΙ. ἄκουσον, αὐτὴ παῦε τῶν παφλασμάτων
 ἔχ' ἀτρέμα. φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα
 ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς; 1245
 ἄρ' οἶσθ' ὅτι Ζεὺς εἴ με λυπήσει πέρα,
 μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος
 καταιθαλώσω πυρφόροισιν ἀετοῖς;
 πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν
 ὄρνις ἐπ' αὐτὸν παρδαλᾶς ἐνημμένους 1250
 πλεῖν ἐξακοσίους τὸν ἀριθμόν. καὶ δὴ ποτε
 εἰς πορφυρίων αὐτῷ παρέσχε πράγματα.
- ΙΡΙΣ διαρραγεῖης, ὦ μέλ', αὐτοῖς ῥήμασιν.
- ΠΕΙ. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐρὰξ πατάξ.
- ΙΡΙΣ ἢ μὴν σε παύσει τῆς ὕβρεως οὐμὸς πατήρ.
- ΠΕΙ. οἴμοι τάλας. οὐκοῦν ἐτέρωσε πετομένη 1260
 καταιθαλώσεις τῶν νεωτέρων τινά; [*Exit Iris.*]
- ΧΟ. ἀποκεκλήκαμεν διογενεῖς θεοὺς
 μηκέτι τὴν ἐμὴν διαπερᾶν πόλιν,
 μηδέ τιν' ἱερόθυτον ἀνὰ δάπεδον ἂν ἔτι 1265
 τῇδε βροτῶν θεοῖσι πέμπειν καπνόν.
- ΠΕΙ. δεινὸν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς
 οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν. 1270

Enter Herald.

- ΚΗ. ὦ Πειθέταιρ', ὦ μακάρι', ὦ σοφώτατε,

ACT II.

O thou thrice blest and noblest, O thou smoothest,
Call silence, O call silence.

Pei. What's your news?

Herald. All people crown you with this golden crown
For your sagacious tact, and honour you. 1275

Pei. Thanks! Why am I thus honoured of the people?

Herald. O founder of a most illustrious
Etherial city, are you not aware
What honour you have won in men's esteem,
How many are enamoured of this land?
Until th's city was establish'd by you, 1280
All men had been Lakonomaniacs;
They wore long hair, they fasted, they went dirty
Like Sokrates, they carried skytal-staves:
But now, converted, they've become birdmaniacs,
And in this new delight do everything
That's done by birds, in mimicry of them. 1285
First, when they wake at early morn, they'll fly
Together all to pasture, like ourselves,
And then they'll settle down upon the books,
And there continue feeding on decrees.
So manifestly bird-mad are they that 1290
To many men are given the names of birds.
One limping shopkeeper they call a partridge:
Menippus is a swallow, and Opuntius
An eyeless raven; Philokles a lark;

ὦ τρισμακάρι', ὦ κλεινότατ', ὦ γλαφυρώτατε·
ὦ κατακέλευσον, κατακέλευσον.

ΠΕΙ. τί σὺ λέγεις;

ΚΗ. στεφάνῳ σε χρυσῷ τῷδε σοφίας οὐνεκα
στεφανούσι καὶ τιμῶσιν οἱ πάντες λεῶ. 1275

ΠΕΙ. δέχομαι. τί δ' οὕτως οἱ λεῶ τιμῶσί με;

ΚΗ. ὦ κλεινοτάτην αἰθέριον οἰκίσας πόλιν,
οὐκ οἶσθ' ἕσσην τιμὴν παρ' ἀνθρώποις φέρει,
ὅσους τ' ἐραστάς τῆσδε τῆς χώρας ἔχεις.
πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν, 1280
ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,
ἐκόμων, ἐπείνων, ἐρρύπων, ἐσωκράτων,
ἐσκυταλιοφόρουν· νῦν δ' ὑποστρέψαντες αὖ
ὀρνιθομανοῦσι, πάντα δ' ὑπὸ τῆς ἡδονῆς
ποιοῦσιν ἅπερ ὀρνιθες ἐκμιμούμενοι· 1285
πρῶτον μὲν εὐθὺς πάντες ἐξ εὐνῆς ἅμα
ἐπέτουνθ' ἔωθεν ὥσπερ ἡμεῖς ἐπὶ νομόν·
κᾶπείτ' ἂν ἅμα κατήρουν ἐς τὰ βιβλία·
εἴτ' ἂν ἐνέμοντ' ἐνταῦθα τὰ ψηφίσματα.
ὠρنيθομάνουν δ' οὕτω περιφανῶς ὥστε καὶ 1290
πολλοῖσιν ὀρνίθων ὀνόματ' ἦν κείμενα.
πέρδιξ μὲν εἰς κάπηλος ὠνομάζετο
χωλός, Μενίπῳ δ' ἦν χελιδὼν τοῦνομα,
Ὅπουντίῳ δ' ὀφθαλμὸν οὐκ ἔχων κόραξ,

ACT II.

Theogenes vulpanser, and Lykurgos 1285
 Is term'd an ibis, Chaerephon a bat,
 A magpie Surakosios; Meidias
 A quail they call, for he is like a quail
 By a quail-smiter wounded in the head.
 And all from bird-delight are singing ballads, 1300
 In which is any mention of a swallow,
 Of widgeon, goose, or woodpigeon, or wings,
 Or e'en a slight suspicion of a feather.
 Such tidings from that world. But one thing learn:
 Ten thousand men or more will come to you 1305
 From thence, desiring wings and crook-claw'd fashions:
 So wings you must find somewhere for the comers.

Pei. Faith, then, our business won't be standing still.
 You there, set off with speed, and fill the hampers,
 And every basket you can find, with wings. [*To a slave.* 1310
 Let Manes carry to me out of doors
 Those wings: and I'll receive the visitors.

Enter a would-be Parricide.

Par. A high-flying eagle I would be
 To fly o'er the surge of the barren blue sea.

κορυδὸς Φιλοκλέει, χηναλώπηξ Θεογένει, 1295

ἱβις Λυκούργῳ, Χαιρεφῶντι νυκτερίς,

Συρακοσίῳ δὲ κίττα· Μειδίας δ' ἐκεῖ

ὄρτυξ ἐκαλεῖτο· καὶ γὰρ ἦκειν ὄρτυγι

ὑπ' ὀρτυγοκόπου τὴν κεφαλὴν πεπληγμένῳ.

ῥῖδον δ' ὑπὸ φιλορνηθίας πάντες μέλη, 1300

ὅπου χελιδῶν ἦν τις ἐμπεποιημένη

ἢ πηνέλοψ ἢ χήν τις ἢ περιστερὰ

ἢ πτέρυγες, ἢ πτεροῦ τι καὶ σμικρὸν προσῆν.

τοιαῦτα μὲν τὰ κεῖθεν. ἐν δέ σοι λέγω·

ῥῖξουσ' ἐκεῖθεν δεῦρο πλεῖν ἢ μύριοι 1305

πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων·

ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.

ΠΕΙ. οὐ τάρᾳ μὰ Δὲ ἡμῖν ἔτ' ἔργον ἐστάναι.

ἀλλ' ὥς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους

καὶ τοὺς κοφίνους ἅπαντας ἐμπίμπλη πτερῶν· 1310

[*To a slave.*]

Μανῆς δὲ φερέτω μοι θύραζε τὰ πτερά·

ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.

Enter a would-be Parricide.

ΠΑΤ. γενοίμαν αἰετὸς ὑψιπέτας,

ὥς ἂν ποταθείην ὑπὲρ... ἀτρυγέτου

γλαυκᾶς ἐπ' οἶδμα λίμνας.

ACT II.

Pei. Our herald's tale seems likely to be true: 1340
Here comes a fellow singing about eagles.

Par. Ho, ho! there's nothing half so sweet as flying:
I've the bird-mania; yes, to fly I wish
And dwell with you; and I desire your laws. 1345

Pei. What laws d'ye mean? For birds have many laws.

Par. All: chiefly that it's held a law of honour
In birds to strangle and to peck their fathers.

Pei. Ay, and in fact when a young cock stands up
And spurs his sire, we hold him very—manly. 1350

Par. Therefore I migrate hither, and desire
To choke my father, and possess his fortune.

Pei. Yes, but we birds have got an ancient law
Kept in the record office of the storks,
That when the parent stork has reared his brood 1355
And turn'd them out all capable of flying,
The storklings in their turn must feed their sire.

Par. Much good then have I got from coming here,
If I must e'en be made to feed my father.

Pei. Nay, nay, not so: for since you came, poor wretch, 1360
With friendly feelings to us, I'll contrive
To fit you, as an orphanbird, with wings.
But take this hint, young fellow, not a bad one,
Which I got in my boyhood: don't go back

ΠΕΙ. ἔοικεν οὐ ψευδαγγελήσειν ἄγγελος. 1340

ἄδων γὰρ ὅδε τις ἀετοὺς προσέρχεται.

ΠΑΤ. αἰβοῦ·

οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον·
ὀρνιθομανῶ γὰρ καὶ πέτομαι καὶ βούλομαι
οἰκεῖν μεθ' ὑμῶν ἀπιθυμῶ τῶν νόμων. 1345

ΠΕΙ. ποίων νόμων; πολλοὶ γὰρ ὀρνίθων νόμοι.

ΠΑΤ. πάντων· μάλιστα δ' ὅτι καλὸν νομίζετε
τὸν πατέρα τοῖς ἔρνεσιν ἄγχειν καὶ δάκνειν.

ΠΕΙ. καὶ νῆ Δί' ἀνδρεῖόν γε πάνν νομίζομεν,
ὃς ἂν πεπλήγη τὸν πατέρα νεοττὸς ὦν. 1350

ΠΑΤ. διὰ ταῦτα μέντοι δεῦρ' ἀνοικισθεὶς ἐγὼ
ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.

ΠΕΙ. ἀλλ' ἔστιν ἡμῖν τοῖσιν ὀρνεσιν νόμος
παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεσιν·
ἐπὴν ὁ πατήρ ὁ πελαργὸς ἐκπετησίμους 1355
πάντας ποιήσῃ τοὺς πελαργιδῆς τρέφων,
δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.

ΠΑΤ. ἀπέλαυσά τ' ἄρα νῆ Δί' ἐλθὼν ἐνθαδί,
εἴπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.

ΠΕΙ. οὐδέν γ'. ἐπειδήπερ γὰρ ἦλθες, ὦ μέλε,
εὖνους, πτερώσω σ' ὥσπερ ὄρνιν ὀρφανόν.
σοὶ δ', ὦ νεανίσκ', οὐ κακῶς ὑποθήσομαι,
ἀλλ' οἰάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦ. σὺ γὰρ 1360

ACT II.

And beat your father: but receive this wing
 In the one hand, and this spur in the other, 1365
 And wear this crest as 'twere a cock's: then go,
 Serve both in garrison and in the field
 For soldier's pay: so let your father live;
 And since your tastes are warlike, Thraceward fly,
 And fight your fill there.

Par. Ay, by Dionysus,
 I deem your counsel good, and I'll obey
 Your bidding. 1370

Pei. 'Tis a wise resolve, by Jove. [Exit Parricide.]

Enter an Informer.

Inf. Hither as the track I follow,
 Certain birds appear in view,
 Dapplewing'd, without a sou; 1410
 O pinionstretching dappled swallow!

Pei. This newly-wakened pest is not a light one:
 Here comes another fellow trilling airs.

Inf. O pinionstretching dappled one 'da capo.' 1415

Pei. Methinks upon his cloak he sings the catch;
 He seems to want no small amount of swallows.

Inf. Who is't supplies the visitors with wings?

Pei. Your humble servant. What are your commands?

Inf. Wings, wings I want: you need not ask me twice.

Pei. Direct to Woolston do you mean to fly? 1421

Inf. No: but an island-summoner am I,
 And an informer.

τὸν μὲν πατέρα μὴ τύπτε· ταυτηνδὶ λαβὼν
 τὴν πτέρυγα καὶ τοῦτ' ὃ πλῆκτρον θάτέρα, 1365
 νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον,
 φρούρει, στρατεύου, μισθοφορῶν σαυτὸν τρέφε,
 τὸν πατέρ' ἕα ζῆν· ἀλλ' ἐπειδὴ μάχιμος εἶ,
 ἐς τὰπὶ Θράκης ἀποπέτου καῖκεῖ μάχου.

ΠΑΤ. νῆ τὸν Διόνυσον εὖ γέ μοι δοκεῖς λέγειν, 1370
 καὶ πείσομαί σοι. [*Exit Parricide.*]

ΠΕΙ. νοῦν ἄρ' ἔξεις νῆ Δία.

Enter an Informer.

ΣΤΚ. ὄρνιθές τινες οἷδ' οὐδὲν ἔχοντες πτεροποίκιλοι, 1410
 τανυσίπτερε ποικίλα χελιδοῖ·

ΠΕΙ. τοῦτ' ὃ κακὸν οὐ φαῦλον ἐξεγρήγορεν.
 ὅδ' αὖ μινυρίζων δεῦρό τις προσέρχεται.

ΣΤΚ. τανυσίπτερε ποικίλα μάλ' αὖθις. 1415

ΠΕΙ. ἐς θοϊμάτιον τὸ σκόλιον ἄδειν μοι δοκεῖ,
 δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων.

ΣΤΚ. τίς ὁ πτερῶν δεῦρ' ἐστὶ τοὺς ἀφικνουμένους;

ΠΕΙ. ὀδὶ πάρεστιν· ἀλλ' ὅτου δεῖ χρή λέγειν.

ΣΤΚ. πτερῶν, πτερῶν δεῖ· μὴ πύθῃ τὸ δεύτερον. 1420

ΠΕΙ. μῶν εὐθὺ Πελληνῆς πέτεσθαι διανοεῖ;

ΣΤΚ. μὰ Δί' ἀλλὰ κλητὴρ εἰμι νησιωτικὸς
 καὶ συκοφάντης

ACT II.

Pei. What a blessed trade!

Inf. Ay, and a suit-promoter: so I want
A suit of wings to fly about my circuit
And scare the cities with my writs of summons. 1425

Pei. With wings you'll summon then more cleverly?

Inf. No: but, to save annoyance from the pirates,
I'll travel back in the crane caravan,
With many lawsuits swallowed down for ballast.

Pei. So that's your business, yours, a strong young man,
To bring vexatious charges against foreigners? 1431

Inf. What can I do? I never learn'd to dig.

Pei. But surely there are other decent trades,
In which a fullgrown man might get his bread
By doing rather than perverting justice. 1435

Inf. Correct me not, but wing me, noble Sir.

Pei. I do, by speaking.

Inf. Wing by speech? how so?

Pei. All men are wing'd by speeches.

Inf. All men?

Pei. Yes.

Have you not often heard, when to their friends
In barbers' shops the fathers thus discourse:
'Too bad: Dietrephes has wing'd with talk 1440

- ΠΕΙ. ὦ μακάριε τῆς τέχνης.
- ΣΤΚ. καὶ πραγματοποιήσης. εἶτα δέομαι πτερὰ λαβὼν
κύκλω περισοβεῖν τὰς πόλεις καλούμενος. 1425
- ΠΕΙ. ὑπὸ πτερύγων τί προσκαλεῖ σοφώτερον;
- ΣΤΚ. μὰ Δῖ' ἀλλ' ἵν' οἱ λησταί τε μὴ λυπῶσί με,
μετὰ τῶν γεράνων τ' ἐκεῖθεν ἀναχωρῶ πάλιν,
ἀνθ' ἔρματος πολλὰς καταπεπωκὼς δίκας.
- ΠΕΙ. τουτὶ γὰρ ἐργάζει σὺ τοῦργον; εἰπέ μοι, 1430
νεανίας ὦν συκοφαντεῖς τοὺς ξένους;
- ΣΤΚ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.
- ΠΕΙ. ἀλλ' ἔστιν ἕτερα νῆ Δῖ' ἔργα σάφρονα,
ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσουτοῦ
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. 1435
- ΣΤΚ. ὦ δαιμόνιε, μὴ νουθέτει μ', ἀλλὰ πτέρου.
- ΠΕΙ. νῦν τοι λέγων πτερῶ σε.
- ΣΤΚ. καὶ πῶς ἂν λόγοις
ἄνδρα πτερώσειας σύ;
- ΠΕΙ. πάντες τοι λόγοις
ἀναπτεροῦνται.
- ΣΤΚ. πάντες;
- ΠΕΙ. οὐκ ἀκήκοας,
ὅταν λέγωσιν οἱ πατέρες ἐκάστοτε
τοῖς φυλέταις ἐν τοῖσι κουρείοις ταδί;
δεινῶς γέ μου τὸ μειράκιον Διτρέφης 1440

ACT II.

That lad of mine to drive his curricie.'

Another says, his boy is all a-wing

For tragedy, and fluttered in his mind.

1445

Inf. So then by speeches they are wing'd?

Pei.

They are.

By speeches intellect is elevated

And the man raised aloft. And so would I

Wing you with honest words, and turn you to

A lawful trade.

1450

Inf. But I will not be turned.

Pei. What will you do then?

Inf. Not disgrace my kindred:

Informing's my ancestral occupation.

So fit me with some light and rapid wings,

Falcon's or hawk's, that I may serve my writs

On foreigners, then plead against them here,

1455

Then fly back there again.

Pei.

I catch your meaning.

'Tis this: that, ere the foreigner arrives,

He may be cast in damages.

Inf.

Exactly.

Pei. And while he's sailing hither, off you fly

To foreign parts and seize his goods.

1460

Inf.

You've hit it.

λέγων ἀνεπτέρωκεν ὥσθ' ἱππηλατεῖν.

ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγωδίᾳ
ἀνεπτέρῳσθαι καὶ πεποτῆσθαι τὰς φρένας.

1445

ΣΤΚ. λόγοισί τ' ἄρα καὶ πτεροῦνται;

ΠΕΙ. φήμ' ἐγώ.

ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται
ἐπαίρεται θ' ἄνθρωπος. οὕτω καὶ σ' ἐγὼ
ἀναπτερώσας βούλομαι χρηστοῖς λόγοις
τρέψαι πρὸς ἔργον νόμιμον.

1450

ΣΤΚ. ἀλλ' οὐ βούλομαι.

ΠΕΙ. τί δαὶ ποιήσεις;

ΣΤΚ. τὸ γένος οὐ καταισχυνῶ.

παππῶς ὁ βίος συκοφαντεῖν ἐστὶ μοι.
ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς
ἰέρακος ἢ κερχνηδος, ὥς ἂν τοὺς ξένους
καλεσάμενος κᾶτ' ἐγκεκληκῶς ἐνθαδὶ
κατ' αὖ πέτωμαι πάλιν ἐκεῖσε.

1455

ΠΕΙ. μανθάνω.

ὠδὶ λέγεις· ὅπως ἂν ὠφλήκη δίκην
ἐνθαδε πρὶν ἤκειν ὁ ξένος.

ΣΤΚ. πάνυ μανθάνεις.

ΠΕΙ. κᾶπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκεῖσ' αὖ πέτει
ἄρπασόμενος τὰ χρήματ' αὐτοῦ.

1460

ΣΤΚ. πάντ' ἔχεις.

ACT II.

A top's the very thing to be.

Pei.

A top!

I comprehend; and, by the powers, I've got
These capital wings of Korkyrean make.

Inf. Woe's me! you've got a whip.

Pei.

No, no; two wings,

With which I mean this day to set you spinning. [*Whips him.*

Inf. Alas, alas!

1466

Pei.

Come, wing your way from hence

And trickle off, abominable hangdog:

Your justicetwisting tricks shall cost you dear. [*Exit Informer.*

Now let us gather up the wings and go.

[*Exit Peithetairos with slaves.*

Cho. *Many wondrous things and new* *Strophe.*

1470

Come before my gliding view:

Many very startling sights

We have noticed in our flights.

From the common road apart,

At some distance beyond Hart,

Stands a tree beheld by us,

And its name Kleonumos:

1475

Fearful 'tis and tall to see,

Yet a good-for-nothing tree.

In the springtime when it grows,

Many a load of figs it shows,

βέμβικος οὐδὲν διαφέρειν δεῖ.

ΠΕΙ. μανθάνω
βέμβικα· καὶ μὴν ἔστι μοι νῆ τὸν Δία
κάλλιστα κορκυραῖα τοιαντὶ πτερά.

ΣΤΚ. οἴμοι τάλας, μάλιστα ἔχεις.

ΠΕΙ. πτερῶ μὲν οὖν,
οἶσί σε ποιήσω τήμερον βεμβικιᾶν. [*Whips him.* 1465]

ΣΤΚ. οἴμοι τάλας.

ΠΕΙ. οὐ πτερυγίεις ἐντευθενί;
οὐκ ἀπολιβάξεις, ὦ κάκιστ' ἀπολούμενος;
πικρὰν τάχ' ὄψει στρεψοδικοπανουργίαν.
[Exit Informer.
ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερά.
[Exit Peithetairos with slaves.

ΧΟ. πολλὰ δὴ καὶ καινὰ καὶ θαν-
1470
μάστ' ἐπεπτόμεσθα καὶ
δεινὰ πράγματ' εἶδομεν.
ἔστι γὰρ δένδρον πεφυκὸς
ἔκτοπόν τι καρδίας ἀ-
πωτέρω Κλεώνυμος,
1475
χρήσιμον μὲν οὐδέν, ἄλ-
λως δὲ δειλὸν καὶ μέγα.
τοῦτο τοῦ μὲν ἦρος ἀεὶ
βλαστάνει καὶ συκοφαντεῖ,

ACT II.

But in winter on the fields 1480

Its branches shed not leaves but shields.

There's a region far away, Antistrophe.

Where our pinions seldom stray,

Unto Nightland's borders near,

In Nolightland's desert drear.

There the children of mankind 1485

Often have with heroes din'd,

And with heroes can abide,

Only not at eventide ;

At that season 'twould not be

Safe to keep their company.

If at night mortal wight 1490

Doth upon Orestes light,

Hero bold, he's stript by him,

And smitten in each noble limb.

Enter PROMETHEUS disguised, and under a sunshade.

Pro. Me miserable ! mind Zeus see me not !

Is Peithetairos in ? 1495

Re-enter PEITHETAIROS.

Pei. Hilloa ! who's here ?

What wraps are these ?

Pro. D'ye spy some god behind me ?

τοῦ δὲ χειμῶνος πάλιν τὰς
 1480 ἀσπίδας φυλλορροεῖ.
 ἔστι δ' αὖ χώρα πρὸς αὐτῷ
 τῷ σκότῳ πόρρω τις ἐν
 τῇ λύχνων ἐρημία,
 1485 ἔνθα τοῖς ἥρωσιν ἄνθρω-
 ποι ξυναριστῶσι καὶ ξύν-
 εῖσι πλὴν τῆς ἐσπέρας.
 τηνικαῦτα δ' οὐκέτ' ἦν
 ἀσφαλὲς ξυντυγχάνειν.
 εἰ γὰρ ἐντύχοι τις ἥρω
 1490 τῶν βροτῶν νύκτωρ Ὀρέστη,
 γυμνὸς ἦν πληγεὶς ὑπ' αὐτοῦ
 πάντα τὰπιδέξια.

Enter PROMETHEUS disguised, and under a sunshade.

ΠΡΟ. οἴμοι τάλας, ὁ Ζεὺς ὅπως μὴ μ' ὄψεται,
 1495 ποῦ Πειθέταιρος ἐστ';

Re-enter PEITHETAİROS.

ΠΕΙ. ἔα τουτὶ τί ἦν;

τίς οὐγκαλυμμός;

ΠΡΟ. τῶν θεῶν ὄρᾱς τινα
 ἐμοῦ κατόπιν ἐνταῦθα;

ACT II.

Pei. Not I, upon my honour! Who are you?

Pro. Inform me then what time o' day it is.

Pei. What time o' day? The early afternoon.

But who are you?

1500

Pro. Towards four o'clock, or later?

Pei. Your folly sickens me.

Pro. What's Zeus about?

Clearing the clouds off, or collecting them?

Pei. A mischief to you.

Pro. Well then, I'll unveil. [*Throws off his disguise.*]

Pei. Prometheus, my dear friend!

Pro. Stop, stop, don't shout.

Pei. Why not?

1505

Pro. Be quiet; don't call out my name,

I'm lost for ever if Zeus view me here.

But, while I'm telling you the news from heaven,

Just take this sunshade, will you? hold it up

Above my head, that so the gods mayn't see me.

Pei. Bravissimo! a good device indeed,

1510

Of true Promethean fancy! Come, be quick,

Step under, and then speak without alarm.

Pro. Now listen with attention.

ΠΕΙ. μὰ Δὲ ἐγὼ μὲν οὐ.

τίς δ' εἰ σύ;

ΠΡΟ. *πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;*

ΠΕΙ. ὀπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.

ἀλλὰ σὺ τίς εἶ;

1500

ΠΡΟ. *βουλευτὸς ἢ περαιτέρω;*

ΠΕΙ. οἴμ' ὥς βδελύττομαί σε.

ΠΡΟ. τί γὰρ ὁ Ζεὺς ποιεῖ;

ἀπαιθριάζει τὰς νεφέλας ἢ ξυννέφει;

ΠΕΙ. οἴμωζε μεγάλ'.

ΠΡΟ. οὕτω μὲν ἐκκαλύψομαι.

[Throws off his disguise.

ΠΕΙ. ὦ φίλε Προμηθεῦ.

ΠΡΟ. *παῦε, παῦε, μὴ βόα.*

ΠΕΙ. τί γὰρ ἔστι;

1505

ΠΡΟ. *σίγα, μὴ κάλει μου τοῦνομα·*

ἀπὸ γὰρ μ' ὁλεῖς, εἴ μ' ἐνθάδ' ὁ Ζεὺς ὄψεται.

ἀλλ' ἵνα φράσω σοι πάντα τῶν πραγμάτων,

τουτὶ λαβὼν μου τὸ σκιάδειον ὑπέρεχε

ἀνωθεν, ὥς ἂν μὴ μ' ὁρῶσιν οἱ θεοί.

ΠΕΙ. *ἰὸν ἰού.*

1510

εὖ γ' ἐπενόησας αὐτὸ καὶ προμηθεύς.

ὑπόδουθι ταχὺν δὴ κατὰ θαρρήσας λέγε.

ΠΡΟ. ἄκουε δὴ νυν.

ACT II.

Pei. Speak : I listen.

Pro. Well ! Zeus is ruined.

Pei. Can you date his ruin ?

Pro. From your first atmospheric settlement. 1515

No man from that time offers anything

To gods ; no savour comes to us on high

From legs of mutton : mulcted of our victims,

We fast as in the Thesmophorian days :

And wild with hunger the barbarian gods, 1520

All screeching like Illyrians, fiercely say

They'll march their armies from above on Zeus,

Unless he'll open all the ports, that tripe

And sausages may enter duty-free.

Pei. How ? are there other and barbarian gods 1525
Above yourselves ?

Pro. What are they but barbarians,
Whence Exekestides obtains his siregod ?

Pei. And these barbarian gods, what is their name ?

Pro. Their name ? Triballi.

Pei. Oh, I understand :
That means to say, they are a 'tribe allied.' 1530

Pro. Just so. But let me state one certain fact :

ΠΕΙ. ὥς ἀκούοντος λέγε.

ΠΡΟ. ἀπόλωλεν ὁ Ζεὺς.

ΠΕΙ. πηνίκ' ἄττ' ἀπώλετο;

ΠΡΟ. ἐξ οὔπερ ὑμεῖς ψέκισατε τὸν ἄερα. 1515

θύει γὰρ οὐδείς οὐδὲν ἀνθρώπων ἔτι
θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο
ἀνῆλθεν ὥς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου,
ἀλλ' ὥσπερ εἰ θεσμοφορίοις νηστεύομεν
ἄνευ θνητῶν· οἱ δὲ βάρβαροι θεοὶ 1520
πεινῶντες ὥσπερ Ἴλλυριοὶ κεκρυγότες
ἐπιστρατεύσειν φάσ' ἄνωθεν τῷ Διί,
εἰ μὴ παρέξει τὰμπόρι' ἀνεφγμένα,
ἵν' εἰσάγοιτο σπλάγχχνα κατατετμημένα.

ΠΕΙ. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοὶ τινες 1525
ἄνωθεν ὑμῶν;

ΠΡΟ. οὐ γάρ εἰσι βάρβαροι,
ἔθεν ὁ πατρῷός ἐστιν Ἑξηκεστίδης;

ΠΕΙ. ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις
τί ἔστιν;

ΠΡΟ. ὃ τι ἔστιν; Τριβαλλοί.

ΠΕΙ. μανθάνω.

ἐντεῦθεν ἄρα τοῦπιτριβείης ἐγένετο; 1530

ΠΡΟ. μάλιστα πάντων. ἐν δέ σοι λέγω σαφές·

ACT II.

From Zeus and those Triballians up above
Envoys are coming here to treat for peace:
But don't conclude on any terms but these:
That Zeus restore the sceptre to the Birds, 1536
And give you Royalty to be your bride.

Pei. Who is this Royalty?

Pro. A lovely maid,
Who has the charge of Zeus's lightning-closet
And all his other stores, his maxims sage,
His wholesome laws, his temperance, his dockyards, 1540
His slang, his paymaster, his sixpences.

Pei. Why, then she keeps his all.

Pro. She really does:
And when you've got her from him, you've got all.
'Twas for that reason that I came to tell you:
I've always been a zealous friend to men. 1545

Pei. True; you're the only god through whom we grill.

Pro. And all the gods, you're well aware, I hate.

Pei. Yes, this cleaves to you ever, hate of gods.

Pro. A genuine Timon! But I must run back;
So hand me here the sunshade, that, if Zeus 1550
From upper realms behold me, I may seem
To follow in due form the basket-bearer.

Pei. There! take this campstool also for your purpose.

[*Exit Prometheus.*]

END OF ACT II.

ἤξουσιν πρέσβεις δεῦρο περὶ διαλλαγῶν
 παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·
 ὑμεῖς δὲ μὴ σπένδεσθ', εἰ μὴ παραδιδῶ
 τὸ σκῆπτρον ὃ Ζεὺς τοῖσιν ὄρνισιν πάλιν, 1535
 καὶ τὴν Βασίλειάν σοι γυναῖκ' ἔχειν διδῶ.

ΠΕΙ. τίς ἐστὶν ἡ Βασίλεια;

ΠΡΟ. καλλίστη κόρη,
 ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς
 καὶ τᾶλλ' ἀπαξάπαντα, τὴν εὐβουλίαν,
 τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια, 1540
 τὴν λοιδορίαν, τὸν κωλαγρέτην, τὰ τριώβολα.

ΠΕΙ. ἅπαντά τ᾽ ἂν αὐτῷ ταμιεύει;

ΠΡΟ. φήμ' ἐγώ.
 ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβης, πάντ' ἔχεις.
 τούτων ἕνεκα δεῦρ' ἦλθον, ἵνα φράσαιμί σοι.
 αἰεὶ ποτ' ἀνθρώποις γὰρ εὖνους εἶμ' ἐγώ. 1545

ΠΕΙ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.

ΠΡΟ. μισῶ δ' ἅπαντας τοὺς θεούς, ὥς οἶσθα σὺ.

ΠΕΙ. νῆ τὸν Δι' αἰεὶ δῆτα θεομισῆς ἔφυσ.

ΠΡΟ. Τίμων καθαρός. ἀλλ' ὥς ἂν ἀποτρέχω πάλιν,
 φέρε τὸ σκιάδειον, ἵνα με κᾶν ὃ Ζεὺς ἴδῃ 1550
 ἄνωθεν, ἀκολουθεῖν δοκῶ κατηφόρῳ.

ΠΕΙ. καὶ τὸν δίφρον γε διφροφόρει τονδὶ λαβών.

[Exit Prometheus.]

ACT III

SCENE. *Part of the ramparts of Cloundcuckooborough; an alcove in the scene as a kitchen where PEITHETAIBOS is engaged with slaves cooking. Enter POSEIDON, HERAKLES and TRIBALLOS.*

Pos.  **HIS** is the fortress of Cloundcuckooborough [1565]
Within our view, to which we're sent as
envoys.

What's that you're doing there? pulling your cloak
To the left side in that ungainly style?
Put round and draw it, can't you? to the right.
Ah, clumsy being! you're a born Laispodias.

[To the Triballian god.]

What will you bring us to, Democracy, 1570
If the gods choose a deputy like this?
Be still. You plague! Of all the gods I've seen
You are the one most barbarous by far. *[To the Triballian again.]*
Well, Herakles, what's to be done?

Her.

You've heard,

ACT III.

SCENE. *Part of the ramparts of Cloudecuckooborough; an alcove in the scene as a kitchen where PEITHETAIROS is engaged with slaves cooking. Enter POSEIDON, HERAKLES and TRIBALLOS.*

ΠΟΣ.  Ο μὲν πόλισμα τῆς Νεφέλοκοκκυγίας 1565
 ὁρᾶν τοδὶ πάρεστιν, οἱ πρεσβεύομεν.
 οὗτος τί δρᾷς; ἐπ' ἀριστέρ' οὕτως ἀμπέχει;
 οὐ μεταβαλεῖ θοιμάτιον ᾧδ' ἐπὶ δεξία;
 τί, ὦ κακόδαιμον; Λαισποδίας εἰ τὴν φύσιν;

[*To the Triballian god.*]

ὦ δημοκρατία, ποῖ προβιβᾷς ἡμᾶς ποτε, 1570
 εἰ τουτονὶ κεχειροτονήκασ' οἱ θεοί;
 ἔξεις ἀτρέμας; οἴμωξε· πολὺ γὰρ δὴ σ' ἐγὼ
 ἐόρακα πάντων βαρβαρώτατον θεῶν.

[*To the Triballian again.*]

ἄγε δὴ τί δρῶμεν, Ἡράκλεις;

ΗΡ.

ἀκήκοας

ACT III.

I want to strangle him outright, the man, 1575
Whoe'er he is, that's walling out the gods.

Pos. Nay, Sir, but our instructions are to treat
For peace.

Her. So much the more I vote for strangling.

Pei. Hand the cheese-scraper, somebody: fetch silphium;
Bring cheese, and heat the coals within the grate. 1580

[Aside to slaves.]

Pos. We bid the gentleman good day, we gods,
Three in commission.

Pei. Now then, scrape the silphium. *[As before.]*

Her. What meat is this you're dressing? *[To Peithetairos.]*

Pei. Certain birds

Against the democratic birds arose,
And suffered condemnation for high treason. 1585

Her. So then, you first scrape silphium on them, do you?

Pei. Ah, Herakles, good morning. What's your pleasure?

[Recognizing Herakles.]

Pos. We're come as envoys from the gods to treat
About a termination of the war.

Pei. There's not a drop of oil within the cruse.

Her. And yet your volaille wants a nice rich sauce. 1590

Pos. We for our part gain nothing by the war,
And you, by being friendly with the gods,

ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι, 1575
 ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτευχίσας.

ΠΟΣ. ἀλλ', ὦγάθ', ἡρήμεσθα περὶ διαλλαγῶν
 πρέσβεις.

ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.

ΠΕΙ. τὴν τυρόκνηστίν τις δότω· φέρε σίλφιον·
 τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας. 1580
 [Aside to slaves.

ΠΟΣ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
 τρεῖς ὄντες ἡμεῖς.

ΠΕΙ. ἀλλ' ἐπικινῶ τὸ σίλφιον. [As before.

ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν; [To Peithetairos.

ΠΕΙ. ὄρνιθές τινες
 ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
 ἔδοξαν ἀδικεῖν. 1585

ΗΡ. εἶτα δῆτα σίλφιον
 ἐπικινῆς πρότερον αὐτοῖσιν;

ΠΕΙ. ὦ χαῖρ', Ἡράκλεις.
 τί ἐστι; [Recognizing Herakles.

ΠΟΣ. πρεσβεύοντες ἡμεῖς ἦκομεν
 παρὰ τῶν θεῶν περὶ τοῦ πολέμου καταλλαγῆς.

ΠΕΙ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.

ΗΡ. καὶ μὴν τὰ γ' ὀρνίθεια λιπάρ' εἶναι πρέπει. 1590

ΠΟΣ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
 ὑμεῖς τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι

ACT III,

Would have rain-water in your tanks at once,
And live without cessation halcyon days.
On all these points we bring full powers to treat. 1595

Pei. Well; we were not the first in former time
To war with you; and, now, if so resolved,
And if at last you're willing to do justice,
We'll come to terms. Our just demand is this,
That Zeus restore the sceptre to us birds. 1600
And if we settle things on this condition,
I shall invite the embassy to luncheon.

Her. I'm quite content with this, and give my vote—

Pos. For what, you madman? You're a silly glutton:
You'll rob your father of his royal sway? 1605

Pei. So, so? and won't you gods be stronger far
If birds command below? For mortals now
Conceal'd beneath the clouds hang down their heads,
And call on you to witness perjuries.
But, if you have the birds for your allies, 1610
When by the raven and by Zeus a man
Shall swear, and break his plight, the raven then,
Approaching unperceiv'd, shall pounce on him,
And strike his eye out with a single blow.

Pos. Ay, by Poseidon, this at least's well said.

Her. I think so. 1615

Pos. What do you say? [To the Triballian.

ὄμβριον ὕδωρ ἂν εἴχετ' ἐν τοῖς τέλμασιν,
ἀλκουνίδας τ' ἂν ἤγεθ' ἡμέρας ἀεί.

τούτων περὶ πάντων αὐτοκράτορες ἤκομεν. 1595

ΠΕΙ. ἀλλ' οὔτε πρότερον πάποθ' ἡμεῖς ἤρξαμεν
πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί,
τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν 1600
τὸν Δί' ἀποδοῦναι· κἂν διαλλαττώμεθα
ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.

ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα καὶ ψηφίζομαι—

ΠΟΣ. τί, ὦ κακόδαιμον; ἡλίθιος καὶ γάστρις εἶ.
ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; 1605

ΠΕΙ. ἄληθες; οὐ γὰρ μείζον ὑμεῖς οἱ θεοὶ
ἰσχύσετ', ἦν ὄρνιθες ἄρξωσιν κάτω;
νῦν μὲν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
κύνφαντες ἐπιιορκοῦσιν ὑμᾶς οἱ βροτοί·
ἐὰν δὲ τοὺς ὄρνις ἔχητε συμμαχούς, 1610
ὅταν ὁμνύῃ τις τὸν κόρακα καὶ τὸν Δία,
ὁ κόραξ παρελθὼν τοῦτιορκούντος λάθρα
προσπτόμενος ἐκκόψει τὸν ὀφθαλμὸν θενῶν.

ΠΟΣ. νῆ τὸν Ποσειδῶ ταῦτά γέ τοι καλῶς λέγεις.

ΗΡ. κάμοι δοκεῖ. 1615

ΠΟΣ. τί δαὶ σὺ φῆς; [To the Triballian.

ACT III.

Tri.

Nabaisatreu.

Pei. You see, he gives assent. Hear furthermore
How great a service we've in store for you.
If any man shall vow to any god
A sacrifice, and then with artful quibbles
Excuse himself and say, 'The gods can wait,'
Declining from mere stinginess to pay, 1620
This also we'll exact.

Pos. How so? let's see.

Pei. When the man's counting out a petty sum,
Or sitting in his bath, a kite shall swoop
Unnotic'd, clutch the coins, and carry up
The value of two sheep unto the god. 1625

Her. I vote for giving back the sceptre to them.

Pos. Ask the Triballian next.

Her. Do you, Triballian,
Consent to a sound whipping?

Tri.

Stikaliki

Mitaki.

Her. My proposal's good, he says.

Pos. If you both vote so, then I vote with you. 1630

Her. Sir, we concede this point about the sceptre. [*To Peisth.*

Pei. Ay, but there's one thing more which I forgot.

Hera indeed I yield to Zeus, but he
Must give the Princess Royalty to me

- ΤΡΙ. *ναβαισατρεῦ.*
- ΠΕΙ. ὀρᾶς; ἐπαινεῖ χούτος. ἔτερόν νυν ἔτι
 ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν.
 ἐάν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν
 εὐξάμενος εἴτα διασοφίζεται λέγων,
 μενετοὶ θεοί, καὶ μάποδιδῶ μισητῖα, 1620
 ἀναπράξομεν καὶ ταῦτα.
- ΠΟΣ. *φέρ' ἴδω τῷ τρόπῳ;*
- ΠΕΙ. ὅταν διαριθμῶν ἀργυρίδιον τύχῃ
 ἄνθρωπος οὗτος, ἡ καθήται λούμενος,
 καταπτόμενος ἱκτίνος ἀρπάσας λάθρα
 προβάτοιιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ. 1625
- ΗΡ. τὸ σκήπτρον ἀποδοῦναι πάλιν ψηφίζομαι
 τοῦτοις ἐγώ.
- ΠΟΣ. *καὶ τὸν Τριβαλλὸν νυν ἐροῦ.*
- ΗΡ. ὁ Τριβαλλός, οἰμάζειν δοκεῖ σοι;
- ΤΡΙ. *σαννάκα*
βακταρικρούσα.
- ΗΡ. *φησί μ' εὖ λέγειν πάνυ.*
- ΠΟΣ. εἴ τοι δοκεῖ σφῶν ταῦτα, κάμοι συνδοκεῖ. 1630
- ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι. [*Το Ρεῖσθ.*]
- ΠΕΙ. καὶ νῆ Δί' ἕτερόν γ' ἐστὶν οὐ 'μνησθην ἐγώ.
 τὴν μὲν γὰρ Ἥραν παραδίδωμι τῷ Δί,
 τὴν δὲ Βασίλειαν τὴν κόρην γυναικ' ἐμοὶ

ACT III.

In lawful wedlock.

1635

Pos. Peace is not your object:

Let us go home again.

Pei. Little I care.

Cook, mind you make the sauce sweet.

Her. My good man

Poseidon, whither are you rushing off?

Are we to go to war about one woman?

Pos. What must we do then?

1640

Her. Come to terms of course.

Pos. Poor wretch, you know not that you're being duped.

You harm yourself moreover. If Zeus die,

After the kingdom has been given to these,

You'll be a pauper: all the money's yours

That Zeus will leave behind him at his death.

1645

Pei. O dear, O dear! how sadly he deceives you!

Come here aside, and have a word with me.

Your uncle sets you wrong, unhappy Sir;

Not one hair's breadth of all your father's goods

Is yours by law. You're illegitimate.

1650

Her. I illegitimate? What can you mean?

Pei. You are, by Zeus! a foreign woman's child:

Or how d'ye think Athene could be heiress,

A daughter, had she lawful brothers living?

ἐκδοτέον ἐστίν.

1635

ΠΟΣ. οὐ διαλλαγῶν ἐράς.

ἀπίωμεν οἴκαδ' αὖθις.

ΠΕΙ. ὀλίγον μοι μέλει.

μάγειρε, τὸ κατάχυσμα χρή ποιεῖν γλυκύ.

ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον, ποῖ φέρει;

ἡμεῖς γυναικὸς περὶ μιᾶς πολεμήσομεν;

ΠΟΣ. τί δαὶ ποιῶμεν;

1640

ΗΡ. ὅ τι; διαλλαττώμεθα.

ΠΟΣ. τί δ', ῥῥύρ'; οὐκ οἶσθ' ἐξαπατῶμενος πάλαι;

βλάπτεις δέ τοι σὺ σαυτόν. ἦν γὰρ ἀποθάνη

ὁ Ζεὺς, παραδοὺς τούτοισι τὴν τυραννίδα

πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται

τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη.

ΠΕΙ. οἴμοι τάλας οἷόν σε περισοφίζεται.

1646

δεῦρ' ὥς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω.

διαβάλλεται σ' ὁ θεῖος, ὦ πονηρὲ σύ.

τῶν γὰρ πατρῶων οὐδ' ἀκαρῇ μέτεστί σοι

κατὰ τοὺς νόμους· νόθος γὰρ εἰ κοῦ γνήσιος. 1650

ΗΡ. ἐγὼ νόθος; τί λέγεις;

ΠΕΙ. σὺ μέντοι νῆ Δία

ὦν γ' ἐκ ξένης γυναικός. ἥ πῶς ἂν ποτε

ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς,

οὐσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων;

ACT III.

Her. Well, but suppose my sire give me the money 1655
After his death, by special codicil,
As to a spurious son.

Pei. The law forbids him.
Why, this Poseidon, who's now cramming you,
Will be the first to claim your father's money,
Saying that he himself is lawful brother.

I'll now recite to you the law of Solon: 1660

'A bastard shall have no inheritance while lawful children are
alive, and, if there are no lawful children, then the next of kin
shall share the property between them.' 1665

Her. So then I've no claim to my father's money?

Pei. No, none, by Zeus. Just tell me, did your father
At any time present you to his wardsmen?

Her. Me? never: I'd been wondering at it long. 1670

Pei. Why stare up at the sky with looks like cudgels?
Stand on our side, and I'll create you king,
I'll give you bird's milk to your heart's content.

Her. Again what you propose, I think, is just
About the maiden, and I yield her to you. 1675

Pei. And what say you? [To Poseidon.

Pos. I vote the other way.

Pei. All rests with the Triballian. What say you?

[To the Triballian.

HP. τί δ' ἦν ὁ πατήρ ἐμοὶ διδῶ τὰ χρήματα 1655
νοθεῖ' ἀποθνήσκων;

ΠΕΙ. ὁ νόμος αὐτὸν οὐκ ἐᾷ.
οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν,
ἀνθέξεταί σου τῶν πατρῶν χρημάτων
φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.
ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον. 1660
νόθῳ δὲ μὴ εἶναι ἀγχιστεῖαν παίδων ὄντων γνησίων.
ἐὰν δὲ παῖδες μὴ ᾧσι γνήσιοι, τοῖς ἐγγυτάτῳ γένους
μετεῖναι τῶν χρημάτων. 1666

HP. ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρῶν χρημάτων
μέτεστιν;

ΠΕΙ. οὐ μέντοι μὰ Δία. λέξον δέ μοι,
ἤδη σ' ὁ πατήρ εἰσήγαγ' ἐς τοὺς φράτερας;

HP. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλαι. 1670

ΠΕΙ. τί δῆτ' ἄνω κέχρηνας αἰκίαν βλέπων;
ἀλλ' ἦν μεθ' ἡμῶν ἧς, καταστήσας σ' ἐγὼ
τύραννον ὀρνίθων παρέξω σοι γάλα.

HP. δίκαι' ἔμουγε καὶ πάλιν δοκεῖς λέγειν
περὶ τῆς κόρης, κἀγωγε παραδίδωμί σοι. 1675

ΠΕΙ. τί δαὶ σὺ φῆς; [To Poseidon.

ΠΟΣ. τάναντία ψηφίζομαι.

ΠΕΙ. ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. τί σὺ λέγεις;
[To the Triballiam.

45 IL

2.4. Identifikasi dan pengumpulan data

4. Linearization

For the year ending 1949

2. If you are now not fully satisfied with the results of the treatment, please inform the doctor.

Just this winter we had another one.

3. The following are the names of the persons who have been appointed to the various positions in the organization:

2. The Viki were very tame and always followed you
3. The dogs were very tame. I saw 10 dogs.

for her to do a little of her own thing.
And come with me to heaven yourself here also.
The Prince of Joy and all her household.

2. In connection with the wedding
these gifts were distributed

For Will you let me stay
 sometime and rest - his nest while you learn

For I've found the best thing missing when the worst comes on with me

For [should have been in power

P.S. Let ~~know~~ me ~~if~~ ~~you~~ ~~are~~ ~~in~~ ~~a~~ ~~wedding~~ ~~mode~~.

Exant 2 ubetwime ma be tene mwa

After an interval met Mr. Messinger

Ther. M. 2 p. at every countless and present.
A living face of him, supremely best.

ΤΡΙ. καλάνι κόραυνα καὶ μεγάλα βασιλιναὺ
ὄρνιτο παραδίδωμι.

ΗΡ. παραδοῦναι λέγει.

ΠΟΣ. μὰ τὸν Δι' οὐχ οὗτός γε παραδοῦναι λέγει, 1680
εἰ μὴ βαβράζει γ' ὥσπερ αἱ χελιδόνες.

ΠΕΙ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.

ΠΟΣ. σφὼ νῦν διαλλάττεσθε καὶ ξυμβαίνετε·
ἐγὼ δ', ἐπειδὴ σφῶν δοκεῖ, σιγήσομαι.

ΗΡ. ἡμῖν ἂ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ. 1685
ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,
ἵνα τὴν Βασιλειαὺν καὶ τὰ πάντ' ἐκεῖ λάβῃς.

ΠΕΙ. ἐς καιρὸν ἄρα κατεκόπησαν οὐτοὶ
ἐς τοὺς γάμους.

ΗΡ. βούλεσθε δῆτ' ἐγὼ τέως
ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε. 1690

ΠΟΣ. ὀπτᾶς τὰ κρέα; πολλήν γε τευθείαν λέγεις.
οὐκ εἰ μεθ' ἡμῶν;

ΗΡ. εὖ γε μέντ' αὖ διετίθην.

ΠΕΙ. ἀλλὰ γαμικὴν χλάνίδα δότω τις δευρό μοι.

[*Exeunt Peithetairos and the three gods.*]

After an interval enter Third Messenger.

ΑΓ. Γ ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μέλζω λόγου,
ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,

ACT III.

Tri. Dipritti girli biggi royalbaki
Abirdi yieldimi.

Her. He says he yields.

Pos. No, no! he does not really say he yields, 1880
But only twitters as the swallows do.

Pei. Why, then he says he yields her to the swallows.

Pos. Well, draw your clauses, and arrange between you :
For, since you're both agreed, I'll say no more.

Her. Our vote is, to admit all your conditions. 1885
But come with us to heaven yourself: there take
The Princess Royalty and all her trousseau.

Pei. In seasonable time then for the wedding
These birds were slaughtered.

Her. Will you let me stay
Meantime and roast this meat, while you depart? 1890

Pos. You roast the meat? much tasting's what you want.
Come on with us.

Her. I should have been in clover.

Pei. Let some one get me out a wedding-mantle.

[Exeunt Peithetairos and the three gods.]

After an interval enter Third Messenger.

Third M. O ye of every countless good possest,
O flying race of birds, supremely blest,

ΤΡΙ. καλάνι κόραυνα καὶ μεγάλα βασιλιναὺ
ὄρνιτο παραδίδωμι.

ΗΡ. παραδοῦναι λέγει.

ΠΟΣ. μὰ τὸν Δι' οὐχ οὗτός γε παραδοῦναι λέγει, 1680
εἰ μὴ βαβράζει γ' ὥσπερ αἱ χελιδόνες.

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ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,

ACT III.

Receive the monarch in his prosperous home.
 He comes, he comes : like him in goldbright dome
 Ne'er dawn'd to view the full-orb'd glittering star : 1710
 No beamy splendour of the sun from far
 Shone forth so glorious as the queenly bride
 Of untold beauty moving by his side.
 Flashing the wingèd levin-bolt of Jove
 He comes, while soars to vaulted skies above 1715
 A scent unutterable, beauteous sight,
 And incense-breezes coil a smoky light.
 Himself appears : the goddess Muse to-day
 Behoves from holy lips to pour the auspicious lay.

*PEITHETAIROS and BASILEIA descend in a flying car, while the
 Chorus sings.*

Cho. Room for the company ! cheerily, merrily 1720
 Flutter around him,
 Wishing him joy of the joy that has crown'd him !
 O bliss ! O bliss !
 What bloom of youth, what beauty this !
 To the city of thy sway
 Happy is thy marriage day. 1725
 Great fortune for the Birds is stor'd,
 Yea, great, through this victorious lord.
 So with Hymen's songs of glee
 And bridal carols welcome ye
 Him and his partner Royalty. 1730

δέχεσθε τὸν τύραννον ὀλβίοις δόμοις.
 προσέρχεται γὰρ οἶος οὐδὲ παμφαῆς
 ἀστὴρ ἰδεῖν ἔλαμψε χρυσαυγεῖ δόμῳ· 1710
 οὐδ' ἡλίου τηλαυγὲς ἀκτίνων σέλας
 τοιοῦτον ἐξέλαμψεν, οἶον ἔρχεται
 ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,
 πάλλων κεραυνόν, πτεροφόρον Διὸς βέλος·
 ὁσμὴ δ' ἀνυνόμαστος ἐς βάθος κύκλου 1715
 χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'
 αὔραι διαψαίρουσι πλεκτάνην καπνοῦ.
 ὁδὶ δὲ καὐτός ἐστιν. ἀλλὰ χρηὲς θεᾶς
 Μούσης ἀνοίγειν ἱερὸν εὐφημον στόμα.

PEITHETAİROS and BASİLEİA descend in a flying car, while the
 Chorus sings.

ΧΟ. ἀναγε, δέχε, πάραγε, πάρεχε. 1720
 περιπέτεσθε
 μάκαρα μάκαρι σὺν τύχῃ.
 ὦ φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους.
 ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γήμας. 1725
 μεγάλαι μεγάλαι κατέχουσι τύχαι
 γένος ὀρνίθων
 διὰ τόνδε τὸν ἄνδρ'. ἀλλ' ὕμεναίοις
 καὶ νυμφιδόιοις δέχεσθ' ὀδαῖς
 αὐτὸν καὶ τὴν Βασίλειαν. 1730

ACT III.

SONG I.

When the goddess Fates allied *Strophe.*
To Hera, his Olympian bride,
Him, the high and heavenly One,
Him who held the exalted throne,
They sang the song of Hymen Hymenaeus. 1736
Golden-wing'd, the bloomy Love *Antistrophe.*
His chariot lightly reining drove,
With his present power to bless 1740
Jove's and Hera's happiness,
And sang the song of Hymen Hymenaeus.

Pei. Your lays they are sprightly, your music delightful,
Your language is striking, and quite to my liking.

Oho. Stay yet a little while and sing
The earth-descending crashes, 1745
The fiery-gleaming flashes,
The terrible white bolt of Zeus the king.

SONG II.

O the mighty golden blaze of lightning!
O the flamy spear of Zeus immortal!
O the hoarsely echoed peals of thunder 1750
Swelling all the cloudy vault from under,
And the rush of rain from heaven's high portal!
Now with these our chief the earth is fright'ning.

Ἦρα ποτ' ὀλυμπία
 τῶν ἡλιβάτων θρόνων
 ἄρχοντα θεοῖς μέγαν
 Μοῖραι ξυνεκόμισαν
 τοιῶδ' ὕμεναίφ.

1735

Ἑμὴν ὦ Ἑμέναι' ὦ.
 ὁ δ' ἀμφιθαλὴς Ἑρως
 χρυσόπτερος ἡνίας
 εὐθυνε παλιντόνους,
 Ζηνὸς πάροχος γάμων
 κεῦδαίμονος Ἦρας.

1740

Ἑμὴν ὦ Ἑμέναι' ὦ.

ΠΕΙ. ἐχάρην ὕμνοις, ἐχάρην ῥῥαῖς·
 ἄγαμαι δὲ λόγων.

ΧΟ. ἄγε νῦν αὐτοῦ
 καὶ τὰς χθονίας κλήσατε βροντὰς
 τὰς τε πυρώδεις Διὸς ἀστεροπαῖς
 δεινὸν τ' ἀργῆτα κεραυνόν.

1745

ὦ μέγα χρύσειον ἀστεροπῆς φάος,
 ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,
 ὦ χθόνιαι βαρυαχέες
 ὀμβροφόροι θ' ἅμα βρονταί,
 αἷς ὅδε νῦν χθόνα σείει.

1750

ACT III.

*All the power of Jove he comes possessing ;
Royalty, who in glory splendid
On the ancient throne of Zeus attended,
He brings by his side in stately pride,
His queen, his bride, his blessing.
Sing we the song of Hymen Hymenæus !*

[The procession goes forth amidst jubilant music

*Cho. Taralala, lala !
Waft the conqueror, waft on high,
Thrilling lyre and Paean-cry !
Taralala, lalala !
Hail to thee, all hail to thee,
Our supremest deity !*

1705

THE END.



δία δὲ πάντα κρατήσας
καὶ πάρεδρον Βασίλειαν ἔχει Διός.
ῥμὴν ὦ ῥμέναι' ὦ.

[*The procession goes forth amidst jubilant music.*]

ΧΟ. ἀλαλαλαὶ ἰὴ παιών,
τήνελλα καλλίνικος, ὦ
δαιμόνων ὑπέρτατε.

1765

ΤΕΛΟΣ.



APPENDIX.

My Verse Translation of *The Birds*, written in 1869 for use in Lectures on that play, was published in 1874 by Messrs Macmillan. Its Introduction treats of Greek Comedy, especially the old Attic Comedy of Aristophanes, its greatest author, and of his eleven plays, its only extant samples:—of *The Birds*, as among these perhaps the most striking and most popular:—of the controversies waged about its character and design:—finally stating and supporting by internal evidence my own view of this question. Readers, who would comprehend this drama from its author's stand-point, should consult my Introduction, and Grote's History of Greece, Part ii. Chapters LVII, LVIII. These chapters (from p. 127 to p. 211 of the octavo edition, including the events of 416—415 B.C.) contain that portion of Athenian history which must be known by those who would appreciate the general design and specific humour of this admirable comedy.

It competed for a prize on the Athenian stage at the Greater (or City) Dionysia in the month of March (Elaphebolion) 414 B.C. (about 2300 years ago), gaining only the second prize, the first being awarded by the judges to *The Komastai* of Ameipsias. As the preparation for the appearance of such a drama would require some considerable time, we must assume that Aristophanes delivered his written work to the 'Choragus' of his tribe, (say) in some part of January (Gamelion), and that he had, therefore, finished its composition towards the close of 415 B.C. That time was one of the most critical and anxious in Athenian history.

When the Sicilian expedition was voted in the spring of B.C. 415, there were in Athens three political parties. The democratic majority, partisans of progress and of war, who had formerly supported Kleon, were now led by the daring and able, but unprincipled Alkibiades, who, born of high family and possessing great wealth, flattered the popular ambition to serve his own. A smaller body of citizens, moderate in political feeling, were generally guided by the advice of Nikias, whose pacific and conservative character was liable to the dangerous faults of indolence and superstition. Behind these parties lay in the shade a third, the oligarchic faction, not large in numbers, and afraid to avow itself, but formidable from its organization, which was conducted by secret societies or clubs, called Hetaeries (*hetaireiai*). The members of these were bound by oath to support each other mutually in lawsuits and candidature for office, and to propagate their political objects at the risk of property and life. The partisans of Nikias disliked the character and dreaded the policy of Alkibiades: the oligarchic clubbists went farther still; they hated him personally, as the French aristocrats in 1789 hated Lafayette, considering him a deserter from his order, and one who fostered democratic influence as the basis of a virtual tyranny for himself. Among the leaders of these Hetaeries in 415 were, Andokides, son of Leogoras, a young and wealthy Eupatrid; Peisander (Peisandrus) of Acharnae, a cowardly intriguer, who afterwards became a traitor; Charikles, in later years one of the Thirty; and the orator Antiphon, son of the sophist Sophilus. Of these, Antiphon alone had been hitherto bold enough to oppose Alkibiades in public. Nor was it in these political parties only that Alkibiades had enemies at work against him. Many of the small fry in the Ekklesia, Kleonumos, Androkles, and others, envied his popularity, and resented the stings of his scornful eloquence. The priests, with Lampon and Diopeithes at their head, abhorred the freethinker, whose mockeries of religion impaired their influence, and might tend to diminish their profits.

The comic stage was enlisted in the same cause. Eupolis probably exhibited at the Dionysia of the city, in March 415, his comedy called *The Baptae*, in which the licentious revels and nocturnal profanities of Alkibiades and his boon companions were held up to public indignation. This attack is said to have irritated Alkibiades, but it did not avail to shake his influence.

The expedition to Sicily had been voted, Nikias, Alkibiades, and Lamachos being in command as strategoi; and the preparation of the armament was proceeding. The opponents of the scheme had called in the aid of superstition to prevent its execution, but without success. The popular will was paramount: and the armada continued its preparation, when a fact occurred which startled Athens, and led to the most momentous consequences. This was the mutilation of the Hermae, justly called by Mr Grote 'one of the most extraordinary events in all Grecian history.' These Hermae, or half-statues of the god Hermes, which stood in the streets of Athens, are described by the same historian as 'blocks of marble about the size of the human figure.' See Ch. LVIII. p. 146. On the morning of the 11th of May, B.C. 415, all these Hermae were found to have been mutilated by unknown hands. The characteristic features of each had been destroyed, and nothing left but a rude mass of stone. One Hermes only had been spared, if the account given by Andokides may be trusted; and that stood near the house of his father Leogoras.

The effect produced by so daring a sacrilege on the population of what Sophokles (*Oed. Col.* 260) calls the most god-revering of cities, could not fail to be tremendous. Horror, alarm, confusion, suspicion were widely felt, and everywhere displayed; for those who were in the secret counterfeited these emotions, and strove to propagate them. Historians are agreed, for the most part, that the crime was conceived and executed with a view to depopularize and destroy Alkibiades: and the secrecy of its execution points to the oligarchic hetaeries as the contrivers and agents. Their plan was to fanaticize the popular mind

by this sacrilege, and, when inquisition was made, to extend the inquiry to all offences against religion, by which means they could not fail to inculcate Alkibiades. In this course they might calculate with full assurance on the aid of the priests, headed by the same Diopeithes who, seventeen years before, under the administration of Perikles, had inspired and conducted the measures against the philosopher Anaxagoras, which compelled him to fly from Athens. Unsuccessful in their former efforts, the clubbists were resolved, by one grand *coup*, to succeed now. And succeed they did in their main object, the ruin of their hated rival; but with him they ruined the Sicilian enterprise, they ruined their country, and in the long run, by a righteous retribution, they ruined themselves and their party.

The Council of 500 met, and summoned a special Ekklesia, which voted a Commission of Inquiry. Among the chief inquisitors were Peisander and Charikles, who were not improbably in the secret of the plot. A reward of 10,000 drachmas (nearly £400) was offered for information: but none as yet came in. A further reward of 1000 drachmas was then proposed, on the motion of Kleonumos, for all information respecting acts committed in violation of religious worship. Still several weeks passed without any denunciation. At length, on the very day when the stratēgoi (Nikias, Lamachos and Alkibiades) were to report the completion of the armament, and receive their final orders from the people, one Puthonikos, an agent of the conspirators, mounted the *bema*, and warned the citizens of the danger incurred by sending as commander of the fleet a violator of the highest religious sanctities. Alkibiades, he said, had profaned religion by a mock celebration of the Eleusinian mysteries in the house of Polytion, and in the company of other profligate young men. A slave Andromachos was brought forward to establish this charge by his evidence: and Puthonikos went on to denounce Alkibiades as implicated in the mutilation of the Hermae; a gross and manifest calumny. Whether for this

reason or for others, the accusation did not gain credence. Androkles renewed and extended the charges in another Assembly, but the resolute denial of Alkibiades was received with applause. Hereupon the conspirators, affecting moderation, proposed to withdraw them for the time, and to defer the inquiry concerning the mysteries till the return of Alkibiades. Against this course he himself protested strongly, demanding an immediate trial, a full acquittal or a capital condemnation. His friends do not seem to have discerned as clearly as he did the wisdom of insisting on this demand. He was not adequately supported; and his enemies so far succeeded as to send him to Sicily without a previous trial and acquittal. In June, 415, the armada sailed for Sicily.

The inquisition which then took place at Athens my readers will find in Mr Grote's narrative. Enough here to say that the charges of impiety were renewed against Alkibiades in his absence. And so many acts of this kind were now imputed, that his enemies found it an easy matter to obtain a decree of accusation against him, and of recall to answer the charges in person. His impeachment before the Council of 500 was moved by Thessalos son of Kimon, one of the oligarchic party, and seconded by the democratic orator Androkles. The motion being accepted, the state-galley Salaminia was despatched to summon him home: the trierarch being ordered not to seize his person, but to allow him to sail to Athens in his own galley. The Salaminia found the Athenian fleet at Katana, in Sicily. Alkibiades obeyed the summons, but on the homeward voyage he escaped from Thurii in Italy, in September 415.

On the return of the Salaminia to Athens without Alkibiades, he was condemned to death *par contumace*, his property was confiscated, and a solemn curse was pronounced upon him by the priests. Such was the sad state of things at Athens when Aristophanes wrote *The Birds* in the autumn and winter of 415.

What were his political feelings at that time? We cannot say with absolute assurance, but what we surmise is this. As a

young man, before the Peace of Nikias (421 B.C.) he had ever been a strong opponent of the war-policy initiated by Pericles and followed up by Cleon. He had celebrated *the Peace* with joy in the comedy which bears that name. But a man of his intelligence could not be blind to the incompetence of Nikias as a statesman and a commander; and though Alkibiades now led the party to which our poet had always been opposed, Aristophanes would not regard him with the same dislike that he had felt and avowed for Cleon. He would respect the rank and wealth of the young aspirant to power: he might admire his freedom from superstition, his contempt of priestcraft. Whether he agreed with Nikias in deprecating the invasion of Sicily, we are not informed; but supposing such to have been his sentiment, we may be sure that, when once Athens had entered upon that perilous enterprise, our poet would earnestly desire his country's success, and would see that its best chance lay in reliance on the commanding genius of Alkibiades.

If any competent scholar will take the trouble to examine the political situation of the latter part of 415 B.C., the positions of the men concerned, their relations to each other, their antecedents and probable feelings, considering also the nature of the old Attic Comedy and the characteristics of the Aristophanic Plays, such a scholar will be led to the same conclusion as myself; that Aristophanes intended in *The Birds* to answer and counteract *The Baptae* of his rival Eupolis; that he wished, so far as he dared, to favour Alkibiades; and that, above all things, his aim was to laugh down and vanquish by the force of ridicule the fanaticism prevalent in Athens at the time when his play was given to the Chorus. Open protest of his feelings he does not make; he does not dare to make it in the face of the rabid and now victorious oligarchs and priests. The name of Alkibiades is not mentioned anywhere. It was not possible to speak with open favour of one who was undoubtedly at that moment a condemned exile, though, probably, not yet known to be an actual traitor and

a counsellor of the Spartans against his country. But in the course of the play, straws enough are thrown up to shew how the wind was blowing in the poet's mind. I do not speak only of its great topic, banter and mimic war against the Olympian deities and their ministers, but of the departure of the two friends (line 34 foll., 123) from a miserable squabbling Athens; of the horror with which a Salaminian trireme looming with a summoner on board is mentioned (147); of the scorn expressed for Aristokrates (126) and Peisander (1556), two oligarchs whom the poet was not afraid to irritate, of the *νυστάζειν καὶ μελλονικιᾶν* in 638—9, just at the time when Nikias was, by wretched procrastination as a commander, throwing away all chance of success (see Grote ch. LVIII); of the ridicule cast on political and religious suspicion in the second epirrhema, where reward is offered for the heads of dead tyrants and a possibly dead atheist, Diagoras (1071 foll.) But scarcely has the poet launched these last shafts, than, seeming to fear they may be felt too keenly, he calls forth a hearty laugh by offering a still higher reward to any one who will take alive the poulterer Philokrates. In short, the whole tenour of the play from first to last seems to indicate one design: and if that design is not quite so plainly shewn as Molière's in the *Tartuffe*, yet the real purpose of the Greek is not less clear than that of the French comic poet.

In short, the purpose of *The Birds* is this:— *it is meant to be an antidote to the religious fury which at that time was the bane of Athens.* At least one third of its lines contain ridicule of the gods and their priesthood, with details of their humiliation and defeat. (See Argument.) Yet, amidst this general flouting of the deities, one god, a very vulnerable one, escapes. This is Hermes, whom in his drama last preceding, *The Peace*, Aristophanes had signally caricatured. In *The Birds*, Iris, the female messenger of heaven, has to bear the brunt of comic persiflage. Is it not evident that the poet shrank from recalling to the public mind that god, to whose images (the *Hermae*) so gross an insult had been lately offered by

secret mutilation? He would not run the risk of laughing to scorn a deity whose wrongs had aroused so fierce a storm of popular wrath and superstitious horror. But he could venture to relax the clenched teeth and unknit the frowning brows of his audience by reminding them that to banter the Olympians was a privilege allowed to comic poets at the Dionysiac festivals.

We may well suppose that Aristophanes would defer the constitution of his plot, so far as it concerned Athenian events and characters, till the time drew near when he meant to produce it on the stage. And, when the sad troubles of the spring and summer of 415 had embittered and afflicted the Athenian mind, when Nikias, by his timid inaction during the rest of the year, was losing the best chance of capturing Syracuse, our poet would seek to divert his townsmen from their gloom, and to deal, from behind his comic shield, a smart slap in the face to Lampon, Diopeithes and the whole confederacy of priests, soothsayers, and oligarchs. And this Aristophanes could dare to do, because he was a great poet of a people thus described by Geppert (*Die Altgriechische Bühne*, p. 278):

"The Greeks denied nothing to their artist. They willingly delivered up to him all and everything, to fashion as he chose. To the comic poet they surrendered their deities, their political institutions, their public and private life, their social relations, even their own persons: all they required in return was, that he should produce a work worthy of such a god as Dionysus. And their poets have used the gift in a way which excites amazement. A creative power of humour and wit, which flung aside all fetters, has given birth to works of art, such as no time can rival. They are caricatures indeed, but in the largest style: they are parodies, but of a kind in which the spirit of the age seizes the mask, and plays its own comedy. The Demos of Athens, the very Genius of Hellas, is the acting character in these inspired outbursts of comic scorn; nay, it is also the suffering character, for it parodies itself. So was it with the Greeks. Yes, there has been a people

proud enough to obey no laws but those of its own making; great enough to laugh at its own follies: a vigorous, youthful people, able to think and feel, as no nation of the earth has since their times thought and felt."

A few Help-notes on the Translation are subjoined for the use of spectators not familiar with the original.

Line 11. Exekestides, Akestor (under the name Sakas), Spintharus &c. are ridiculed as persons claiming to be Athenian citizens without legal right.

15. Tereus king of Thrace, changed into a hoopoe. See Classical Dictionary.

16. 'Brat of Tharraleides,' i.e. impudent creature: probably a mere nickname, from 'tharraleos,' *audacious*.

28. 'To go to the ravens,' a saying equivalent in meaning to 'go to the deuce.'

31. Sakas: see note on line 11.

58. Hoopopoi: a pun on the hoopoe (epops) and the word epopoia, 'epic poetry.'

61. Runner-bird, 'trochilos,' perhaps *wagtail*.

71. Cock-fighting was an Athenian amusement.

77. 'Phalerian whitebait.' Phaleron was the eastern harbour of Athens.

96. 'May you be smashed' was a Greek term of imprecation.

100. Sophocles wrote a tragedy on the fable of Tereus, with that title.

102. 'Bird or peacock.' Peacocks were a novelty from the East. 'Ornis' *bird*, was often used to signify the domestic fowl: a *hen*.

109. 'Heliasts': i.e. jurymen (dicasts) in the court called Heliaea; a skit on the prevalence of litigation at Athens.

123. 'Kranaan.' Athens gained this title from an ancient hero Kranaus.

126. 'Skellias' youngster'; Aristokrates, one of the oligarchic party, afterwards put to death B.C. 406.

154. Salaminia. The Paralos and Salaminia were two public galleys, used for messages to officers abroad, and for conveying accused persons to Athens. This passage shews that the comedy was written after Alkibiades had been summoned home.

182—4. The words 'site' and 'city' are used as parallel to the play of words in the Greek; pōlos, pōlis.

186. 'Melion famine.' Mēlos was starved into surrender.

194. As swearing is the attestation of a dreaded power, the birds are made to swear by objects they may be supposed to dread.

267. The two birds that first appear are a 'flamingo' (phænicopteros), and one called Medos, supposed to be a variety of the domestic cock. The words (275) 'holding an uncommon site' are parodied from a tragedy of Sophocles. They are augural.

358. The owl will not molest the pot, because an owl perched on a pot was carried in the procession of the Panathenaea.

363. Nikias was much esteemed for his skill in the conduct of sieges.

497. Alimus, a deme of the tribe Leontis, near the Phalerian harbour.

501. Kites were wrongly supposed to migrate: hence the kite first seen after return was saluted.

515. As we nowhere else hear of birds on the head of statues we must surmise that Aristophanes puts a comic fact in the mouth of his hero to support a comic logic.

521. Lampon, a soothsayer of the time, mentioned again 988. Swearing by animals and trees was a curious practice, intended to avoid irreverent mention of deities. Xḡva (goose) is supposed to be such a substitution for Zḡva (Jove).

523. 'Jacks,' Gr. Manas. Manes was an ordinary slave's name.

693. Prodikos, a famous sophist, whose forte was philology.

712. Orestes, a footpad and cloak-robber.

720. As omens were familiarly drawn from the flight and the cries of birds, 'bird' became in Greek and Latin a common word for 'omen.'

746. 'The Mountain Mother' is the goddess Kybele.

766. 'Peisias' son, one Meles, a harper. Of his treasons nothing is known.

807. 'The poet' Aeschylus, who, in a lost play, cites the well-known fable of the eagle, killed by an arrow feathered from his own wing.

815. A plant called 'sparton' (a kind of broom) was used to make a cheap bed-rope, called 'Sparte,' here, by a pun, confounded with the city so named.

819. A city founded on 'clouds' and inhabited by 'cuckoos' (regarded as vain birds) represents an unreality, a castle in the air.

826. Euelpides asks who shall occupy the Acropolis of the new city, and wear the splendid robe carried in the processions of Pallas Polias (Athene or Athenaia).

831. Kleisthenes, an effeminate Athenian noble.

832. Storkwall, 'Pelargikon' from *pelargos* a *stork*; pun upon the Pelasgic wall of the Athenian Acropolis.

833. 'A bird of ours:' the cock whose crowing awakes people against their will.

857. Chairis, a flute-player.

860. 'Mouth-piece.' Gr. *phorbeia*, a leather respirator fastened round the jaws by the flute-player to moderate the effusion of his breath.

865—886. Here the style and dialect of the old Ionic liturgies are parodied, and their prose form kept. The new bird-deities are comically associated with the old, but to Hestia (Vesta), goddess of the hearth-fire, no bird-name is attached. She could not be omitted, being the maintainer of the holy flame in house, ward-room and town-hall. The kite represents the hearth-guarding Zeus; the musical swan Apollo of Delphi and Delos; the mother-quail Lato (Latona); the goldfinch Artemis (Diana); 'phrugilos' (?) is the mysterious Sabazian Dionysos of Phrygia :

the sparrow (or ostrich) the Great Mother Kybele. To these are added ludicrously a number of hero-birds (demigods), some with known names, others seemingly unreal inventions.

869. Before this verse some lines of the liturgy are evidently lost, in which Poseidon (Neptune) was addressed as the Hawk worshipped at Sunium in Attica (Sóuniaratos). He is called Stork by a pun, being 'pelagikos,' sea-god; 'pelargos' is a stork. See above.

874. Kolaenis, an old mysterious title of Artemis.

875. 'Strouthos' may mean either sparrow or ostrich: if the former is meant here, the *Great Mother* is parodied by ironical contrast, and Kleokritos, probably a big gawky person, will remind us of 'Little John' in English legend.

880. The Chians, till after the Sicilian defeat, were the most faithful allies of Athens, and named in its liturgies.

918—19. Cyclian songs are 'dithyrambis': Parthenean, such as were sung by a choir of virgins (parthēnoi); Simonides, the famous lyric poet of Ceos (Zia).

924—930. Pindar is parodied in these verses, and again at 941 and 950.

967. Oracles were sung in Homeric verse; and usually commence with 'but,' being regarded as extracts from the Law-book of Fate.

969. The Corinthians were the bitterest foes of Athens. They kindled the Peloponnesian War.

970. Bakis, an ancient soothsayer.

971. Pandora, the All-giving, a very suitable deity for this Soothsayer's purpose.

997. Meton, a famous mathematician of the time, who invented a new calendar, called Meton's cycle. He resided in the Kolonos Agoraios, near the Stoa Poikilê.

1009. Thales of Miletos, the great Ionic philosopher, one of the Seven Sages.

1013. The laws of Lakedaemon (Sparta) forbade aliens to reside there.

1021. Inspectors (episkopoi) were sent out to subject states

with an authority resembling that of modern governors. The Spartans called their inspectors 'harmostai' i.e. adapters. The 'proxenoi' were resident citizens, who exercised towards the ruling state functions like those of modern 'consuls'. Sardanapallus, the Assyrian king; the coxcombical dress and assuming manners of the episkopos are represented by this title (dainty don).

1028. Pharnakes, the Persian satrap of Daskulitis. Both the Greek contending parties had now begun to court the Persian alliance.

1035. The last intruder is a vendor of psephismas, i.e. of plebiscites or decrees of the Athenian Ekklesia.

1041. 'As those of Poland.' Gr. as those of the Olophuxians. Olophuxos was a colony on the Thracian coast. The name is used for the sake of the poor pun which follows: 'Ototuxians,' i.e. Lamenters or Sobbers. Poland and Woland are used to exhibit the point of this comic jest.

1072. Diagoras of Melos was a notorious atheist of the time. Here Aristophanes evidently glances with some contempt at the measures taken against the suspected Hermokopidae. See Grote, LVIII.

1106. Lauriotic owls: i.e. coins of silver from the mines of Laurion, bearing the image of an owl, the bird of Pallas.

1121. Gr. 'breathing Alpheios,' i.e. panting like a racer at Olympia, where the river Alpheios skirted the race ground.

1150-51. After *κατόπιν* one line and a half, possibly two lines and a half, are lost. The translation supplies by guesswork, which cannot be far wrong.

1155. 'Yellow-hammers,' Gr. pelicans, containing a pun. The birds are altered in translation, to retain the comic jest.

1203-4. The floating dress of Iris suggests the ludicrous question, 'bark or bonnet?' And her answer, 'Swift Iris,' suggests another, which of the two *swift* triremes, 'Paralos or Salaminia?'

1242 foll. 'Likymnian bolts,' 'Lydian or Phrygian,' 'Amphion's domes.' The expressions are parodies from tragedies.

1250. 'Magogian birds,' Gr. porphyryions, harmless seabirds, suggesting the giant Porphyryion.

1281, &c. 'Lakonomaniacs.' There was always at Athens an affected minority who admired and imitated the 'total abstinence' of the Spartans from all kinds of luxury. These persons, says the herald, 'esökratôn,' 'had the Socratic malady.' The plain style of living adopted by Sokrates is unjustly called 'dirtiness.' They carried skytal-staves, Gr. 'eskutaliophoroun.' The skytalê was a staff invented at Sparta for secret communication with civil and military officers.

1292-99. Among the persons here caricatured, we know nothing of the shopkeeper or of Menippos: Philokles was the tragic poet, who gained the prize against the Oedipus Tyrannus of Sophokles. Lykurgos had probably a taint of Egyptian blood, hence called ibis: Chaerephon is the pallid gloomy-looking disciple of Sokrates; Surakosios a loquacious demagogue. Meidias had an ugly scar on his forehead. The game of quail-smiting consisted in filliping the poor bird's head, which if he bore without flinching, his owner was victorious.

1365. The 'wing' is a shield, the 'spur' a spear.

1410. The Informer enters singing a catch of Alkaïos. His Greek title is 'sukophantes,' afterwards extended to include all who live at other people's cost. Hence our word 'sycophant.'

1416-17. 'Upon his cloak.' The cloak is 'dappled' with patches and holes. The next line refers to the saying, 'one swallow does not make a summer.'

1421. 'Woolston.' Gr. Pellene; a Greek Bradford, renowned for its woollen goods.

1463. The whips of Korkura were famous.

1468. 'Justice-twisting tricks.' Such an imitation of the Greek as 'pettifoggicorascality' seems to me an error in taste, unsuited to the genius of our language. As well might the word 'of six lines in the Ecclesiastusæ which describes the menu of a feast be rendered in some such style as turtilo consommo-salmono-turboto-cotelletto-sirloino, &c., &c.

1474. 'Beyond Hart': lit. 'farther off than Kardia,' which is a town in the Thracian Chersonese. Kleonumos, though tall and good-looking, is branded as a worthless coward. He was among the enemies of Alkibiades.

1479. 'Load of figs, &c.' Gr. *sukophantei*, meaning that he lays informations, probably in the affair of the Hermae.

1491. Orestes the footpad is called a hero, because his name is that of Agamemnon's son.

1494. The scene with Prometheus is highly comic and a broad caricature of the Promethean myth, as exhibited by Aeschylus in three dramas, of which only the 'Prometheus Vincetus' survives.

1500. 'Towards four o'clock.' Gr. *boulutos*, 'the time of loosing oxen.' See Hom. *Il.* xvi. 779.

1519. 'In the Thesmophorian days.' The Thesmophoria were solemnized by married women from the 9th to the 13th of Puanepsion (November). They required abstinence on account of certain mysteries.

1520. 'Barbarian gods.' As barbarous tribes dwelt north of Greece, Aristophanes ludicrously supposes barbarous gods existing above the heavenly Olympus, and gives them the title of a very fierce and wild Thracian tribe, the Triballi. This conception is carried out with the raciest humour in the next scene.

1527. 'His sire-god.' The members of a ward (*phratRIA*) worshipped a common Zeus and Apollo, each called 'ho *patrōos*' (sire-god). On Exekestides see note on line 11.

1530. 'A tribe allied.' This *jeu de mots* is substituted for that in the Greek text; which cannot be rendered in English.

1536. 'Royalty.' Gr. *Basileia*. This title personifies the kingly power of Zeus.

1541. 'Paymaster,' Gr. *kolagretes*, an officer at Athens, who paid jurymen their fees.

1546. 'Through whom we grill.' Prometheus was punished by Zeus for stealing fire from heaven, and giving it to mortals.

1548. 'Hate of gods.' By using a somewhat rare and ambiguous word, Peithetairos seems to imply that the gods hate Prometheus. But Prometheus accepts it in the other sense, calling himself a Timon who hates the gods.

1552. 'Basket-bearer.' Gr. kanēphōros, a maiden who carried a sacred basket in the Panathenaean procession. A camp-stool was carried by another maiden, for her occasional relief.

1568. 'To the right.' The Athenian fashion was, to pass the cloak (himation) over the left shoulder, drawing it round the back towards the right, carrying it beneath the right arm, which remained free, finally bringing it back to the left shoulder, where it was clasped, hanging down gracefully. This was called 'epi-dexia', 'rightward manner'. The Triballian god was arraying himself in the reverse way, and is rebuked by the polite and courtly Poseidon for being so *gauche*.

1579. Peithetairos here baits his hook for Herakles (Hercules), whose gluttonous tastes appear in the Alkestis of Euripides; and affects throughout a supreme indifference to the presence of the envoys. Herakles nibbles at once. Peith. spins his bait again at line 1602 and finally hooks his fish at 1673.

1615. 'Nabaisatreu.' Kock interprets this; 'let us three go back.'

1645. This and all that follows is highly comic. Zeus, the supreme god, is supposed to die and leave all his property to be distributed according to Attic law.

1682. The Greeks likened barbarians to swallows, as twittering and roaming foreigners.

1720. The quick return of Peithetairos from heaven with his bride Basileia, shows how little Greek comedy cared for the famous unities of Tragedy. His final triumph convinces me that in him Aristophanes meant to delineate Alkibiades, and to hint that success in a great enterprise cannot be achieved without boldness, decision and promptitude, qualities in which Alkibiades excelled, while Nikias, though brave and virtuous, was deficient in them.

ON THE PARABASIS PROPER.

In the Clouds the Parabasis proper is in the peculiar metre invented by Eupolis, thence called Eupolidean. *The Frogs, Lysistrata, Ekklesiazusae* and *Plutus* have no Parabasis. But in the other six extant plays of Aristophanes, the *Acharnians, Knights, Wasps, Peace, Birds, Thesmophoriazusae*, the Parabasis proper is in the metre called Anapaestic Tetrameter Catalectic. This was so usual that in three of these plays this portion of the drama is called 'the Anapaests.'

Mr Frere's clever translation of the Parabasis represents his own witty conception, but not the mind of Aristophanes. Mr Frere has most ably striven to imitate the supposed utterance of Birds, fluttering, tremulous, irresolute, eager, irregular; snatches and bursts of speech. He probably thought (for such used to be the prevalent notion) that the Parabasis was recited by the full chorus of Birds. We know now that it was spoken by one, the Coryphaeus: and there is little doubt that here the Coryphaeus was the grave, solemn, pompous owl. This Parabasis was therefore uttered as steadily, as deliberately, as magniloquently as a royal speech, or a judgment of the Lord Chancellor from the Woolsack. Fluttering is altogether out of place as representing the original here, however appropriate to the Parodos, to the Ode and Antode, or other places, where the poet marks it by stuttering, by agglomeration of short syllables, by repetitions (epopopopopopopopoi), or by imitative sounds (tio, tio, trioto, totobrix, &c.). The humour of the Parabasis proper is quite different, nay, it is the very reverse of this. Its language is in the highest degree full and loud-sounding, bombastic, epically grandiloquent: the wit consists altogether in Parody and Irony. The theogonies of the Orphic poets, which formed the frequent

subject-matter of sophistic lectures, especially of the lectures delivered by Prodikos, are here ludicrously parodied—the Birds being put in the place of the gods. And herein is the laughable Irony of the whole passage. In the most high-flown serio-comic style (such as readers of our dramatic literature will remember in the *Midsummer Night's Dream*, in *Bombastes Furioso*, and in *The Critic*), the Coryphaeus proclaims the Birds to be a race of beings older than gods, supreme benefactors of mankind, their true prophets and interpreters; and in the Makron he promises from them every blessing to the human race for ever and ever, even to surfeiting. Such, and such alone, is the humorous design of this passage, to which mock-gravity, mock-dignity, mock-sententiousness, and an *ex-cathedra* judicial air are absolutely essential; while anything like fluttering hesitation and palpitating haste are not only foreign, but hostile, to its purpose. I must not forget to add that one of the critics talks of ‘fluttering anapaests.’ Indeed? If Birds are supposed to ‘flutter’ in anapaests, what of the sturdy Coal-heavers of Acharnae? what of the stalwart Knights of Athens? Do they ‘flutter’ also in the anapaestic movement of their Parabases? There is no metrical foot which Bird-motion may not be supposed to imitate. If a hop and a skip through a tree, ending with a jump to the ground, may represent an anapaest, a jump on the ground followed by a hop and skip into a tree, may represent a dactyl, and so on.

In my translation of the Parabasis I substituted Trochaic for Anapaestic rhythm, because I thought it more likely to please. I could have imitated the original with more ease, as the following Anapaestic version, printed in 1874, will shew.

Ho ye men who by nature are dim-lived, attend, ye most semblant of all to the leaf-race,
 Little furnish'd with strength, and mere figments of clay, shadow-wrought population and nerveless;

O ye wingless ephemerals, born to endure, O ye men that are
mortal and dreamlike,
Unto us the immortals give diligent heed, unto us who are ever
existent,
The etherial dwellers, untouch'd by old age, the devisers of plans
never-ending :
That, when once ye have learnt all the lore that we teach of
the regions above so veracious,
When ye know to the full the true nature of birds, the descent
of the gods, and the rivers
That through Chaos and Erebus run, ye may bid prosy Prodikos
hang for the future.
First Chaos and Night and black Erebus were, and grim Tartaros
widely extended ;
But at that time nor Earth was in being, nor Air, nor the
Heaven itself was existing,
When in Erebus' limitless lap first of all did the dark-plum'd
Night lay a wind-egg,
Whence in due revolution of seasons sprang Love, the dispenser
of all that is sweetest,
With his pinions of gold shining brightly behind, and in speed
like to wind-rolling eddies.
He in Tartaros wide, as the legend imports, with the dark misty
Chaos uniting,
Became father of us ; and there nurtured our race, till we came
forth to light for the first time.
There existed no race of immortals until Love wrought to the
blending of all things ;
But, when one with another was mingled, arose the great heaven,
the earth and the ocean,
And the stock never-dying of all happy gods. Thus of all
blessed beings we're oldest.
Many facts prove us children of Love ; for we fly, and are fond
of consorting with lovers,

Who, when other resources are fruitless, have found that the gift
of a bird is effective,
And the battle of love may be won by a quail, or a goose, or a
finch or a sparrow.
Of the many great blessings that mortals enjoy, those they get
from the birds are the greatest.
In the first place of seasons the signals we bring, of the winter,
the spring and the summer.
They must sow when the clangour is heard in the air of the
crane into Libya retreating;
At the same time he tells the ship-captain to hang up the
rudder and tranquilly slumber;
And he bids for Orestes be woven a cloak, lest he shiver and
take to dismantling.
The next bird after this that appears is the kite, introducing a
different season,
When the spring-laden fleece of the sheep must be shorn: then
the swallow next makes her appearance,
Who declares it is time to dispose of the cloak and to purchase
a blouse for the dogdays.
Furthermore we are Ammon and Delphi to you, your Dodona,
your Phoebus Apollo;
For ye come to the birds first of all for advice, ere ye go to
your worldly vocations,
To your commerce in marts, to the choice of a trade, and an-
other, it may be, to marriage.
Whatsoever about divination decides, with the title of bird ye
endow it;
Ye pronounce it 'a bird,' be it oracle, sneeze, voice or omen or
footman or donkey.
So this question we ask, and the answer is plain; are we not
your prophetic Apollo?

B. H. K.



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THE BIRDS OF ARISTOPHANES,

TRANSLATED BY

JOHN HOOKHAM FRERE.

** * The two editions are arranged so as to correspond page
* for page throughout.*

